

HAND BOOK
OF
CHRISTIAN
DOCTRINE



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HANDBOOK
OF
Christian Doctrine



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BY
HENRY C. GRAVES, D. D.

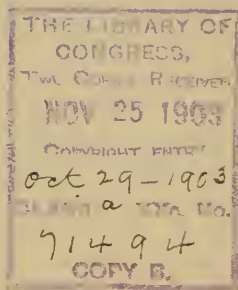
President of the Boston
Evangelical Institute

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of students. This work is based upon
the "Manual of Christian Theology"
by Alvah Hovey, D. D., LL. D., with
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TO

Alvah Hovey, D. D., LL. D.

WHO TAUGHT ME TO THINK
AFTER HIM ON THE TRUTHS
PERTAINING TO THE

CHRISTIAN FAITH

Prefatory Note

MY revered instructor in Christian Theology, Alvah Hovey, D. D., LL. D., generously granted me permission to use his "Manual of Christian Theology" in the construction of this handbook. His order and outline have been followed, with such changes as the intent of this volume seemed to require.

The purpose of my work is to present the elements of Christian Doctrine in a form adapted to the classroom, and to the use of students who are beginners in the synthetic studies of biblical truth or are seeking for substance of doctrine that may be believed. A. H. Strong, D. D., LL. D., president of Rochester Theological Seminary, has kindly given me liberty to quote freely from his latest, the seventh, edition of "Systematic Theology." Much help has been derived from the work of Prof. Samuel Harris, D. D., LL. D., entitled "God the Creator and Lord of All," and from representatives of various schools of thought. But the limits of this book do not allow an extended list of authors consulted, and to whom indebtedness is acknowledged.

H. C. G.

BOSTON, Nov. 1, 1903.

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Christian Doctrine



I. DEFINITIONS AND DIVISIONS OF THE SUBJECT

1. Christian doctrine treats of the Christian religion. It considers God in his relations to the universe and mankind. Its text-book is the Bible.

2. The Christian religion comprises the facts, principles and modes of action revealed by Christ, and apparent in a life of hearty service to God. It is both personal and institutional, a new life and a social unifying power. The term religion, according to Doctor Strong, is derived from *relĕgere* "to go over again, carefully to ponder," and, therefore, with "reverent observance." The Christian religion is a life in God, and involves the exercise of the intellect, sensibilities, and will, or all the powers of the soul. Its first principle is holy affection toward God. This is the condition of knowing and serving him. Man is a religious being; but he is truly religious only when he enters into living relation to God. Other religions may have portions of truth in them, but they are vitiated by fables and falsities.

3. Christian doctrine, then, must be an exposition of the principles of the Christian religion. It

must show what these principles are, how they are related to one another, and why they ought to be believed.

4. To show what these principles are, the Scriptures of the Old and New Testament must be rightly interpreted. The Old Testament interpreted by the New Testament will disclose their true relation the one to the other. Perfect success in exhibiting the agreement and interdependence of all Christian facts and principles is impossible. There are, doubtless, in some instances but partial revelations, and in all cases there is imperfect knowledge. The last appeal must always be to the word of God.

5. The study of Christian doctrine is closely related to kindred studies. It depends for its facts and data upon biblical interpretation, the revelation of God in nature, history, psychology, and metaphysics. Its material thus derived avails in apologetics, polemics, and the study of the religious systems with which it is compared.

6. In this study some things are of necessity to be assumed. (1) The normal action of the mind is trustworthy. A denial of this, as some think, is logically absurd. The validity of the denial must depend on the trustworthiness of mental action. But it must not be assumed that normal action is infallible. (2) The value of evidence is measured by its power to originate knowledge or belief. This is its only measure. The agreement of many minds emphasizes the certainty of this value.

Remark 1. Evidence may be divided into three kinds : *a.* What is furnished by direct *cognition*, as of spirit, power, and substance ; *intuition*, as of identity and difference of the whole and its parts ; *belief*, as that of space, time, the infinite ; *b.* what is furnished by perception or recollection, in either case the evidence being indubitable ; *c.* what is furnished by *testimony* or *analogy* ; this kind of evidence is variable in force, and often simply probable.

Remark 2. But judgment and conduct must follow the strongest evidence. Probability is the guide of life ; the strongest minds best perceive the force of probable evidence.

7. Men have, or may have, some knowledge of God. They may know him in part, as they know many things in part. They may have, if not full knowledge, yet true knowledge. Agnosticism denies this (1) because our senses do not reveal God. But much knowledge, as of mental action, and causal energy, is not furnished by the senses ; (2) because the mind of man cannot grasp the infinite. But it cannot grasp the earth, the sun, the stars, yet it has some knowledge of these objects. Agnosticism is not the highest achievement of man.

II. SUGGESTIONS TO STUDENTS

1. Against rashness in reasoning from the infinite to the finite. Infinite intelligence is imperfectly known. Hence one cannot infer that the works of the perfect God will be absolutely and unchangeably perfect ; that because God's love is perfect there can

be no sin nor suffering in the world ; that man is not a free moral agent because God is sovereign.

2. Against yielding to selfishness. Self-willed and disobedient men often blame God for their self-will and disobedience.

3. Against yielding to pride of opinion. To confess error clears the way to know the truth.

4. Against too high an estimate of philosophical speculation or scientific opinions. One is in danger who trusts reason rather than the word of God. Reason cannot dictate what is true ; its highest exercise is to affirm what God has revealed.

5. The qualifications for study are mental, moral, religious or spiritual, and educational. There is need of a sound mind, candor, and reverence for the truth, the fruits of the Holy Spirit, and an increasing knowledge of the Bible, psychology, physical science, the history of religious thought, and the experience of the Holy Spirit's action in the soul.

III. DIVISIONS OF THE SUBJECT

Technically they are Theology, or the Doctrine of God ; Anthropology, or the Doctrine of Man ; Christology, or the Doctrine of Jesus Christ ; Soteriology, or the Doctrine of Salvation ; Pneumatology, or the Doctrine of the Holy Spirit ; Ecclesiology, or the Doctrine of the Christian Church ; Eschatology, or the Doctrine of the Last Things. This scheme may be called synthetic. It takes the facts, puts them in logical order, so that their relations are readily seen. It is theocentric ; it starts from God and returns to God.

PART I

THEOLOGY, OR THE DOCTRINE OF GOD

GOD is the infinite and absolutely perfect Being, source, preserver, and end of all beings and events. The knowledge of God's existence has been called a rational intuition; it has been classed among the first truths, as space, time, right, final cause. Doctor Strong defines it thus: "The mind directly cognizes the existence of an infinite and absolute authority, perfection, personality, upon whom we are dependent and to whom we are responsible." The theistic hypothesis is reasonable and affords sufficient ground for belief in God. Dr. Samuel Harris declares that "the knowledge of God originates in spontaneous belief in God, Creator and Lord of all."¹ But discussion of the contents of this intuition, or of the corroborative arguments for belief in God, as the cosmological, teleological, anthropological, ontological, belong rather to the philosophy of theism than to biblical theology, or God as the subject of Christian doctrine.

I. *Revealed in Scripture.* The Bible as distinguished from nature is the source of theistic revelation. Our belief is that the sacred Scriptures are

¹ Vol. I., p. 45 f.

records of the views of chosen men, who were enlightened and guided in a supernatural way by the Spirit of God in doing their work as religious teachers. What they taught was a revelation from God. God is revealed in the writings of the Old and New Testaments. In these Scriptures we are brought face to face with a method of revelation which transcends the ordinary course of God in nature. It is objected (1) That in such a revelation God is a "respector of persons." He thus gives to some men better knowledge of himself than he gives to others, whereas he should reveal himself in the same way to every human being. But this objection may be urged against the natural method of God's working, and it assumes that God is obliged to give the same, or equal, capacities to all moral beings, an assumption which contradicts the history of mankind. This objection also undervalues the importance of moral responsibility in the formation of moral character. God must hold men to the duties which spring out of their connections with one another, as parents and children, teachers and pupils, ministers and the recipients of ministries. This method proves to be good, and to honor the moral nature of man. It is objected (2) That in making such a revelation God must act in a supernatural manner, and such action is incredible. Order is supreme in God's action, and any account of his deviating from his usual method may be rejected as false. The answer to this is, *a.* That the action of God must be more like that

of the human spirit than like that of physical force. Man can act upon the energies of nature and produce unusual or unexpected results. God can surely do the same, and to a greater extent. *b.* That supernatural must be distinguished from unnatural, or contra-natural action. Revelation is not opposed to order in nature. The ratification of the teaching of Christ and his apostles is described in such terms as "wonders, signs, powers, works that none but God can do," or "events that none but God can foreknow." They had no tendency to diminish confidence in the uniformity of natural law.

2. *Such Revelation Rational.* There are good reasons for belief that such a revelation of God and his will as the Bible purports to furnish, is not *impossible*, nor *incredible*, nor *improbable*. It is not *impossible*, for the existence of a personal God above nature and able to direct its forces into new channels is possible. It is not *incredible*, for wise and sane men believe that it has been made. It is not *improbable*, for the existence of a personal God, willing to furnish men with more knowledge of himself than they obtain from nature is probable. If there is a God it is not improbable that he is merciful, and that he would make a special revelation of his mercy to those whose minds are darkened by sin. If there is a holy God his revelation might be given in such a form as to test and improve men's moral character. The Bible fulfills these conditions. We are, therefore, to investigate the claim of the

Bible to be a revelation of God, feeling that there is no presumption against the truthfulness of that claim. A supernatural revelation is not to be considered, before investigation, improbable.

Our first proposition is: The New Testament Scriptures are trustworthy as historical records. The trustworthiness of primary historical records depends upon the opportunities of the writers to learn the truth; on their powers of observation, memory, and expression; on their desire to learn and report the truth; on their number and essential agreement; on the consistency of their testimony with experience in similar circumstances. Applying these tests to the writers of the New Testament we find that their opportunities to learn the facts which they relate were complete. For (1) Christianity, as a historical religion, took its rise with the public ministry of Jesus of Nazareth, in Palestine, near the end of the third decade of our era; (2) the several books of the New Testament were written by disciples of Jesus, or by some of their associates, before the close of the first century of our era. Proof: there are no traces of the existence of this religion *before* the date mentioned (A. D. 28-30). One hundred years *later* (A. D. 130) it had spread over large provinces of the Roman Empire.¹

¹ See Pliny the Younger, "*Epist.*," X., 97, 98; Tacitus, "*Annals.*," XV., 44; Suetonius, "*Vita Neronis.*," § 16, and "*Vita Claudii.*," § 25; Juvenal, "*Sat.*," I., 155, 157; Eusebius, "*E. H.*," IX., 9; Josephus, "*Ant.*," XVIII., 3:3; E. C. Mitchell's "*Critical Handbook of the Greek New Testament.*," 2d ed., p. 20 f.; Gieseler's "*Ecc'l History.*," Vol. I., p. 66; Rawlinson's "*Historical Evidences.*," Lecture VII.

All early Christian writers who refer to the matter, agree in stating that Jesus Christ was crucified by order of Pontius Pilate, procurator of Judea from A. D. 26 to 36. The appearance of Christianity as a historical religion is, therefore, assigned to the thirtieth year of our era, and the public ministry of Jesus to the three, or three and a half years preceding that date.

Authorship and date of the New Testament writings. If the books of the New Testament were written by immediate disciples of Jesus, or by their associates, before the close of the first century, these writers had good opportunities to know the truth of what they wrote. The Apostle Paul was converted within a few years, four or five, after Jesus' death, and was acquainted with some of his disciples. Educated in Jerusalem, intelligent and conscientious, he must have known the essential facts concerning Jesus; the most important of these he claims were revealed to him. There is no reason to suppose that he was misinformed as to Christ and his ministry. Thirteen Epistles were attributed to Paul. They were undisputed in the time of Eusebius (A. D. 300). They appeared in the earliest versions of the New Testament. 1 and 2 Thessalonians were probably written in A. D. 52 or 53. 1 and 2 Corinthians, Galatians, and Romans, in A. D. 57 or 58. Colossians, Ephesians, Philippians, and Philemon, in A. D. 61 or 62. 1 and 2 Timothy and Titus about A. D. 66 or 67. The second group (1 and 2 Corinthians,

Galatians, and Romans) has been received by leaders of destructive criticism as genuine. In these letters Paul's testimony concerning Jesus Christ is of his pre-existence (1 Cor. 10 : 4) ; of his incarnation (Gal. 4 : 4) ; of his being born of the seed of David, according to the flesh, but declared Son of God in power, by resurrection from the dead (Rom. 1 : 4) ; of his being without sin (2 Cor. 5 : 21) ; yet made sin, made a curse, by suffering death in behalf of sinners (2 Cor. 5 : 14, 21 ; Gal. 3 : 13) ; of his instituting the holy Supper as a memorial of his death (1 Cor. 11 : 23-26) ; of his resurrection (1 Cor. 15 : 3-11) ; of his being now the head of the body of which believers in him are members (1 Cor. 12 : 12, 27).

The remaining Epistles of Paul, the first Epistle of Peter, the first Epistle of John, the four Gospels, and the Acts of the Apostles, were received as genuine by all the churches in the time of Eusebius.¹ The authenticity of the other books of the New Testament, the Epistle to the Hebrews, of James, the second Epistle of Peter, 2 and 3 John, and Revelation need not be discussed here. It is enough to claim that they add to the evidence of the supernatural origin of Christianity. The trustworthiness of the Gospels is a matter of deepest interest. Their claim to our confidence as historical records is established by several considerations. (1) Early Christian literature leads to the conclusion that they were all written before the end of the first Christian century. Justin Martyr, A. D. 140, refers to the

¹ See Westcott, Green, Bissell, Davidson, Mitchell, and others.

memorabilia of the apostles, in which were "taught all things concerning our Saviour, Jesus Christ."¹ "The *memorabilia*," he said, "were composed by the apostles and those who followed them."² Tertullian, A. D. 200, says of the apostles, "John and Matthew implant faith in us, Luke and Mark refresh it." Tatian, a contemporary of Justin Martyr, composed the "*Diatessaron*," based on the four Gospels. Irenæus argues that the perfection of the gospel record demanded four narratives of the Lord's life.³

(2) All the early versions of the New Testament known to scholars contain the four Gospels. The earliest version was probably not later than A. D. 170. Ludovicus Antonio Muratori, director of the library at Milan, published in 1740 the "Fragment on the Canon," written about A. D. 170, and referring to the Gospel of Mark, of Luke, and to the fourth Gospel as written by John. While none of these versions belongs to the first century, they afford clear evidence of the general Christian belief from the middle of the second century onward.

(3) The historical trustworthiness of the fourth Gospel has been satisfactorily vindicated. There seem to be no valid grounds for denying that it was written in the last years of the first century. Tatian, A. D. 155-170; Basilides, A. D. 130; and Valentinus, A. D. 150, quote from it.⁴ (4) Critical scholars do not now discredit the belief that the

¹ "*Apol.*," I., 33.

² "Dialogue with Trypho."

³ Authors: Norton, "Genuineness of the Gospels"; Tischendorf, "When Were the Four Gospels Written?" Westcott, "Introduction to the Study of the Four Gospels."

⁴ See Fisher, Ezra Abbott, Hovey, Sanday, Westcott, Weiss, Luthardt.

synoptical Gospels were written in the first century. There is some difference of opinion as to their relations one to another.¹ The records are diverse, yet harmonious. They are like four portraits of the same original, taken by different artists. The Gospels prove that the evangelists were men of good judgment, upright, sincere, and earnest. They suggest no evidence that they were false witnesses. The Gospels contain abundant proof of their historical trustworthiness; they clearly state facts; no motive appears which would have led dishonest men to write as they wrote.

The second proposition is: The New Testament Scriptures, especially the Gospels, prove that Jesus Christ was an infallible teacher. He taught truth with no mixture of error. In proof of the inerrancy of Christ's teaching it is proper to survey the claims he put forth as a teacher. (1) What did he claim to know? He claimed to know heavenly things directly (John 3 : 11-13 ; 8 : 38) ; the divine Father directly (Matt. 11 : 27 ; John 6 : 46 ; 7 : 28, 29 ; 8 : 55 ; 10 : 15 ; 17 : 10-12) ; that his words were his Father's words (John 7 : 16 ; 8 : 28 ; 12 : 49 ; 14 : 10-24 ; 17 : 8), and were immutably true (Mark 13 : 31 ; John 14 : 6) ; he claimed to be one with the Father (John 10 : 30-38 ; 17 : 10-22) ; to do always the will of the Father (John 8 : 29) ; to know all that the Father knows, at least in the matter of human salvation (John 5 : 20). He claimed that his teaching was his Father's teach-

¹ Doctor Strong, "Systematic Theology," p. 74.

ing, and therefore free from error. (2) How did he teach? *a.* He spoke in the first person singular, and in language of divine authority. There are but seven exceptions to the former statement on record (John 3 : 11 ; 4 : 22 ; 9 : 4 ; 14 : 20 ; 17 : 11, 21, 22). In four of these Jesus associates himself with the Father ; the other three are to be explained without assuming that he ranked any human teacher his peer, or that his words needed confirmation by man. *b.* He spake as if he were the final and perfect teacher (Matt. 5 : 17 ; 19 : 8, 9 ; Mark 13 : 31 ; Luke 21 : 33). The apparent exception (John 16 : 13-15), means that the Paraclete was to take of the things of Christ and show them to the disciples, as they were prepared to receive them. He represented the salvation of men as depending on their treatment of his words (Mark 8 : 38 ; Luke 9 : 26 ; John 12 : 48 ; 14 : 23 ; 15 : 7). He spoke as the perfect master of the situation, the occasion, the theme, never confessing error or doubt. But he declared himself meek and lowly in heart, willing to do the humblest service for mankind, ever obedient to his Father's will, an example of moral perfection in a sinful world, teaching men duty by his own acts as well as words. He showed no trace of pride, fanaticism, or self-seeking in his ministry. The highest importance therefore is to be attached to what he said of his teaching and conduct (Matt. 11 : 29 ; John 13 : 4-13 ; 5 : 30 ; 6 : 38 ; 7 : 18 ; 4 : 34).¹

¹ Authors : Ullmann, Bushnell, Dorner, Hovey, Schaff, Young, Seeley, Parker, C. A. Row, W. L. Alexander,

His claims are confirmed by the following facts : (1) His disciples were convinced of their rightfulness. *a.* They ascribe to him perfect knowledge (Matt. 9 : 4 ; Mark 2 : 8 ; John 2 : 24, 25 ; Acts 1 : 24 ; Rev. 2 : 23 ; John 16 : 30 ; 21 : 17 ; 6 : 64 ; 18 : 4. *b.* They declare him to be full of truth and the source of truth (John 1 : 14, 16). *c.* They preach his doctrine as pre-eminently the truth (2 Cor. 4 : 2 f. ; Gal. 2 : 5 ; Eph. 4 : 21 ; 2 Tim. 2 : 15). (2) Readers of the Gospels have been convinced of their truthfulness. The total impression made by testimony of the Gospels has generally had this effect ; the value of such testimony cannot be easily overrated. It depends on the prominent features of the narratives, and can readily be appreciated. Indeed, the evangelists do not seem to attempt to prove the moral perfection of Jesus. (See Matt. 19 : 17 ; 8 : 25-34 ; Mark 11 : 12-14 ; Luke 24 : 28). (3) His doctrines agree with his claims. This appears from their simplicity, self-consistency, moral purity, comprehensiveness, practicalness, and good influence. (4) Many predictions made by him have been fulfilled. Jesus predicted his own death and resurrection (Matt. 12 : 40 ; 16 : 21-23 ; 17 : 22, 23 ; 20 : 17-19, 22, 23 ; 26 : 2 ; Mark 10 : 36-39 ; Luke 9 : 44 ; 12 : 50 ; 13 : 33 ; 17 : 22, 25 ; John 2 : 19-22 ; John 12 : 7, 23, 32-34). He predicted his desertion by his disciples, his betrayal, his denial (Mark 14 : 18-21, 72 ; Matt. 26 : 31-34 ; John 13 : 11, 18-26), and other facts concerning

his disciples (Matt. 20 : 23 ; 10 : 17-22 ; John 21 : 18 ; Mark 14 : 13-16). He foretold the destruction of Jerusalem (Matt. 24 : 2, 4, 5, 23-26 ; Mark 13 : 14 ; Luke 21 : 12, 16, 20f.). The fulfillment of these predictions is good reason for believing that all his teaching was true.¹ (5) Many miracles were wrought by him. Miracles as noted in the New Testament are changes in nature which must be ascribed to divine agency ; they are events in the world of sense, which should be ascribed to extraordinary action on the part of God.² The miracles of Christ reveal his character and spirit, and are thus a part of his teaching ; they attest the truth of his claims ; they ratify his authority (Matt. 11 : 21 ; Mark 2 : 10, 11 ; John 2 : 23 ; 3 : 2 ; 5 : 36, 37) ; and are for a religious purpose. Miracles are called in the New Testament, *works*, *powers*, *wonders*, *signs*.

Objections against the credibility of miracles : (1) Man's predisposition to believe in them. But the reply is that every normal bias of the mind points toward the truth, and wisely followed leads to the truth.³ (2) The observed uniformity of nature. But the reply is that the order of nature is as truly modified by the free act of man as by a miracle. God, the Supreme mind, may control, supplement, overpower, or supersede the forces of nature for his own purpose, especially to restore the moral order, which man has subverted.

¹ See Eusebius, Robinson, and Broadus, on Matt. 24 : 16.

² See Doctor Strong, "Systematic Theology," p. 61 ; Doctor Hovey, "The Miracles of Christ," etc.

³ See Butler, "Analogy," B. XI., Chap. 7.

(3) The certainty that God's works are perfect. But the reply may be that it is not self-evident that the world, complete in itself, needs no care or help. Moral beings, trained by moral influences, may need divine interposition; natural forces made to bend to the exigencies of moral order, do not of necessity indicate imperfection in God's method. A created universe can be no barrier to God.¹ (4) The fact that God is only a blind force immanent in all things. But we reply, this is a statement against theism, rather than against miracles. Pantheism as well as atheism is rejection of the Christian religion. Pantheism we believe to be false, and its inferences worthless. All objections to miracles are without force, when placed beside the facts pertaining to Jesus Christ. The New Testament and Christianity are unaccountable apart from the actual life and ministry of Jesus Christ.

As to the proof of his miracles or wonderful works, it may be said, the number of witnesses is sufficient, their integrity above suspicion, their powers of observation and memory excellent, their testimony positive, independent, harmonious, and their references to attendant circumstances numerous and natural. The phenomena which they attest are sensible, the aim of Christ's ministry was divine, and often his teaching is represented as growing out of his miracles. No one who was present is known to have denied the events recorded by the evangelists. In view, then, of the

¹ See R. Rothe, "Still Hours," p. 824 f.

claims of Jesus, and the facts which support his claims, the conclusion is that Jesus Christ is the Leader and Perfecter of the Christian faith, the Light of the world, and an infallible Teacher. All his words are to be believed to be true according to the sense and purpose with which he used them. The interpretation of his word and work may be a difficult task, but the resulting truth is pure and sanctifying. What then he taught, concerning the message his disciples were to tell the world, is to be learned by study of his words, and explained by the conduct of those who published them.

Third proposition: The New Testament Scriptures, especially the Gospels, prove that Jesus Christ promised the inspiration of the Holy Spirit to his apostles, by whom, with some of their associates, the New Testament was written. The word inspiration is here used to signify a work of the Holy Spirit upon the mind and heart, the intellect and the affections. It affects the whole spiritual being, the understanding, the memory, the feelings, the will. It imparts moral sensitiveness, courage, fairness, purpose, energy. It empowers the inner man to do rightly a difficult and sacred work. It assists the mind in recalling and comprehending religious truth, and in presenting it effectively to man. The promise of inspiration made to the apostles is found in Matt. 10 : 19, 20; Mark 13 : 11; Luke 12 : 11, 12; John 14 : 15-17, 26; 15 : 26, 27; 16 : 7-15; Acts 1 : 5, 8. The Spirit was given to assist the apostles in mak-

ing apology before rulers, in defense of themselves and Christianity.

The Spirit was further given to assist in all the ministry and teaching of Christian truth (John 14 : 26 ; 15 : 26 ; 16 : 7, 13-17). These passages prove (1) That the Holy Spirit would be the advocate of the Father and the Son in and with the apostles. (2) That the Spirit would bring to their remembrance all that Jesus had said to them (John 14 : 26 ; 16 : 14, 15). (3) That the Spirit would show them "the things to come," thus assuring them of prophetic inspiration, of light through the Spirit as to future events in the reign of Christ. (4) That the Spirit "would teach them all things," "guide them into all the truth" concerning Christ and his redemptive work, or all the truth which belongs to revealed religion. These promises appear to be meant for apostles only, since they were addressed to them only, and assured them of endowment for their special work, and since history forbids us to suppose them meant for all Christians. Yet it is doubtless true that some expressions in the promises of Jesus to the apostles have been fulfilled to other Christians. (See John 14 : 16 ; 16 : 8-11.) It is also clear from John 7 : 38, 39, and Acts 2 : 17-21, that the work of the Holy Spirit was to be widely extended and powerful among believers in Christ after his ascension. But Paul's discussion of spiritual gifts in 1 Cor. 12, 13, 14 teaches that the spiritual or inspirational endowments of the apostles were superior to those of all other teachers, so that

the apostles were especially qualified to declare with authority the essential truths concerning Jesus Christ, his work, and his kingdom (John 20 : 22, 23 ; Eph. 2 : 20 ; Rev. 21 : 14 ; Matt. 16 : 17). Paul was added to the original group of the apostles by the choice of Christ, and therefore in need of the same kind of inspiration granted to them (Rom. 1 : 1 ; 1 Cor. 1 : 1 ; 9 : 1 ; Gal. 2 : 6-9 ; 1 Peter 1 : 12 ; 2 Peter 3 : 15, 16). Paul and the other apostles had a variety of gifts for their special ministry (1 Cor. 14 : 18, 19 ; Acts 2 : 4, 6, 7 ; 19 : 6 ; 8 : 14-17 ; 2 Tim. 1 : 6 ; 1 Cor. 2 : 6 f. ; 3 : 10 ; 12 : 8 ; Acts 13 : 9-11 ; 14 : 3, 8-10 ; 19 : 11, 12). The apostles had all the "gifts" possessed by Christians of their time, and also some which they alone received. These endowments made them safe guides. The Spirit that inspired them will help Christians of all times in studying the revealed truths of Scripture. The teaching of the apostles, like that of their Master, is positive, spiritual, self-consistent and practical ; it inculcates Christian truths without any error. To this conclusion it is objected that the apostles were not always true to their convictions. But of this there is no evidence. Gal. 2 : 11-13 refers to Peter's personal conduct, which doubtless illustrated his conviction at the time. It is said that they taught contradictory doctrines, but this statement misinterprets their language ; that they misinterpreted passages of the Old Testament—this charge cannot be verified ; that they expected the final coming of Christ in

their day—this doctrine they did not teach. In 1 Cor. 1 : 14-16 there is said to be a confession of their ignorance and forgetfulness, but this favors the view that when they wrote positively their knowledge was certain (2 Cor. 12 : 2, 3).

It must be remembered that all the New Testament writers were not apostles. John Mark, writer of the second Gospel, was associated with Barnabas, with Paul, and with Peter (Acts 15 : 39 ; 2 Tim. 4 : 11 ; 1 Peter 5 : 13). The probability is that we have in the second Gospel the story of Christ's ministry as Peter reported it. Luke wrote the third Gospel. He was a companion of Paul, and probably learned much of the history of Christ from other apostles and from authentic records. The writers of the Epistles of James and Jude were probably brothers of Jesus, converted to discipleship by his resurrection and acquainted with several of the Twelve. The Epistle to the Hebrews may have been written at the suggestion and with the approval of Paul by Luke or some other disciple. All these writers were devout Christians, desirous of making known the truth. Many associates of the apostles were inspired (Acts 2 : 17, 18 ; 11 : 27, 28 ; 21 : 9 ; 1 Cor. 11 : 4 ; 14 : 24-32). It is reasonable, therefore, to conclude that the writers of the New Testament books were thus qualified for their work.

The fourth proposition is that Jesus Christ, together with his inspired apostles and their associates, endorsed the Old Testament Scriptures as

from God. Competent scholars are now agreed that our present Old Testament books were the accredited sacred writings of the Palestinian Jews in the time of Christ and during the century and a half that preceded his advent.¹ Josephus writes that the sacred books numbered twenty-two. A majority of Jewish teachers of the first century after Christ believed all the books, including Esther, Ecclesiastes, and the Song of Songs to be worthy of a place in the canon of sacred writings. The use which Jesus made of the Old Testament will appear from a study of the following passages: Matt. 21 : 42 ; 22 : 29 ; 26 : 54, 56 ; Luke 4 : 21 ; 24 : 46 ; John 5 : 39 ; 7 : 38 ; 10 : 35 ; 13 : 18 ; 17 : 12 ; Matt. 5 : 17-19 ; 7 : 12 ; 22 : 36-40 ; Luke 16 : 17 ; 24 : 44 ; 11 : 49. Examples from the New Testament are found: in the words of Peter, Acts 1 : 16, 20 ; 2 : 16 f., 23, 25, 30, 31 ; 3 : 18, 21-26 ; 4 : 25 ; 10 : 43 ; 1 Peter 1 : 1, 10-12, 16, 24, 25 ; 2 : 6-8 ; 3 : 6, 10-12, 15, 20 ; 4 : 11 ; 2 Peter 1 : 19-21 ; 2 : 16 ; 3 : 2 ; in the words of John, 1 : 17 ; 12 : 14 f. ; 19 : 24, 36 ; in the words of Paul, (1) his view of the Mosaic law, Rom. 7 : 7-12 ; Gal. 3 : 8 ; Rom. 9 : 25 f. ; 12 : 19 f. ; (2) his view of sacred history, Gal. 4 : 21-31 ; 1 Cor. 10 : 1-6. His view of the entire Old Testament may be seen in 2 Tim. 3 : 14-17.² The thirteen Epistles of Paul contain more than one hundred and twenty-five citations from the Old Testament. The Epistle to the He-

¹ See Introductions and writings on the Canon of the Old Testament.

² See Hovey, "Studies in Ethics and Religion," p. 178 f.

brews has fifty-three quotations from the same volume. Richard Rothe affirms that all the writers of the New Testament "consider the words of the Old Testament direct words of God."

This survey leads to the conclusion that no one is justified in accepting the New Testament as God's word without accepting the Old Testament as equally God's word and no less truly a revelation from God and adapted to the mental and religious condition of those to whom it was first given.¹ But their character as historical records confirms the words of Christ and his apostles, which declare the Old Testament Scripture to be a revelation of God. They are impartial, they are veracious. They are remarkable for the accuracy of their references to places in the Holy Land and adjacent countries. Modern discoveries confirm this statement. The same may be said of their allusions to life and conduct among Israelites, Syrians, Phœnicians, Egyptians, Arabians, and other Oriental peoples. Prophecy fulfilled is a proof of the authority of Scripture as a divine revelation. The predictions were often conditional, couched in figurative language, and their real fulfillment was not always recognized, yet they were fulfilled. The prophets were called to their work by God and they often obeyed with reluctance and self-distrust (Exod. 3 : 11-14, 17 ; Isa. 6 : 5 f. ; Jer. 1 : 5-10 ; Ezek. 1 : 1 ; 2 : 1-8. See also Isa. 8 : 11 ; Jer. 15 : 17 ; Ezek. 3 : 14 ; 8 : 1 ; Deut. 18 : 18-

¹ See Hovey, "Studies in Ethics and Religion," pp. 90-107.

20).¹ The prophets were sane men and claimed to deliver messages which they received as of divine origin. Finally the religious teaching of the Old Testament was pre-eminent in purity and power. The law, the prophecies, and the Psalms possess qualities which commend them to reason, the moral intuitions, and the religious nature of man. These writings also stand the test of actual use and service by large masses of men under various conditions and for a long period of time.² These facts distinguish the holy Scriptures and give to their teaching a divine authority. They are records of messages and events made or adopted by men under the impulse and guidance of the Spirit of Truth. The teachings of the prophets were put in writing for the permanent instruction of the people. Even in the case of Christ our only means of knowing his words and the facts of his life and ministry is the record which the evangelists made with the help of the Holy Spirit. This account of the inspired writings must be interpreted in harmony with the view that the mind of God was gradually revealed to men during at least fifteen hundred years and committed to writing. It was expressed in words and figurative speech intelligible to the people first addressed. The object sought was religious, not scientific; the spiritual renovation of men, not instruction in literature or art; their restoration to the fellowship of God, not their acquaint-

¹ Hovey, "Studies in Ethics and Religion," p. 154 f.; Sanday, "The Oracles of God," p. 48.

² See "North Am. Rev.," July, 1896, p. 15.

ance with physical law. The Scripture is God's word, the standard of Christian truth and duty.

Inspiration and its effect on the writers and teachers of the word of God require careful attention at this point. Various theories have been proposed, as *verbal*, *dynamic*, *religious*, and *gracious* inspiration. The first assumes that the Spirit of God dictated the word as well as the ideas of the books of the Bible to their writers. This view claims that *verbal* inspiration is required in order to convey truth to mankind, thought and language are inseparable, correct expression is as necessary as correct knowledge; it is implied in the use of language not understood by these writers; they spoke in a tongue they had not learned (1 Cor. 14 : 28); it is suggested by the words, "Thus saith the Lord"; it is favored in 2 Tim. 3 : 16, where Scripture is recognized as God-inspired.¹ This theory is opposed by the fact that it does not account for the varieties of style. Each writer differs in this respect from every other. It does not agree with the emotional and passionate language sometimes used. It seems to belittle the work of prophets and apostles and to imply God's interference with the moral agency of his servants. It is mechanical rather than vital.

The second theory, that of plenary dynamical inspiration, is that the Spirit of God so pervaded and energized the mental powers of the biblical writers as to make their work divine-human. The

¹ See Haldane, Carson, Gaussen, Ellicott, Smeaton.

Holy Spirit invigorated the spiritual powers of the men who were called to receive and teach divine truth. He empowered their souls to receive and announce the thoughts of God. He moved, but did not compel the men to teach what had been revealed to them. This theory conceives of inspiration as a moral process, an influence of the Holy Spirit on the human spirit. The man of God is stimulated, encouraged ; reason, conscience, sensibility, and will are set at work. The qualities of character, the peculiarities of his discipline and experience, his temperament, his energy all appear in his work, yet under the influence of the divine Spirit. This theory agrees with the true view of the purpose of revelation to restore men to fellowship with God, not merely to instruct them in morals and religion. This inspired truth appeals to hopes, fears, the sense of moral obligation, to gratitude for love, sympathy with high ideals that may move to entrance upon the new life, hence the utterances of religious feeling in penitential psalms and exultant songs, hence the declarations of Christian experience aglow with hope and love. Thus the language is not in cold accuracy of reason ; it is the testimony of life and love. It is God speaking of his holiness and grace, which are shed abroad in the hearts of his children and fervently expressed in their words. It allows that an inspired writer could appropriate and ratify the words of an uninspired annalist. The original authorship of a paragraph, chapter or book is of no consequence,

provided it has been appropriated by an inspired mind. It leads to a proper distinction between inspiration and revelation. Inspiration is the work of the Spirit in qualifying a prophet or apostle to apprehend and declare the truth. Revelation is the giving of God's truth to him who is thus inspired. The works of nature or the word and ministry of Jesus Christ may be a revelation of divine truth, but one must be empowered to receive it by the inspiration of the Holy Spirit.¹ The theory of plenary dynamical inspiration assumes that the secular history of the Bible is trustworthy, historical and scientific matters are truthfully presented, while moral and religious truth is taught.

But a third theory claims that the Spirit insured the possession and expression of pure religious truth by the biblical writers, while other knowledge was gained by their unaided natural power. It is plain that inspiration specially qualified men for religious teaching. It is clear that this scope of inspiration is found in Paul's word to Timothy (2 Tim. 3 : 16, 17). It is probable that no Scripture implies that prophets, apostles, or sacred teachers were inspired for any kind of teaching which was independent of religion. (See Rom. 2 : 18, 20 ; 3 : 2, 19, 21 ; 7 : 12 ; 9 : 4 ; 1 Peter 1 : 10-12, 23 ; 4 : 11 ; 2 Peter 1 : 19-21 ; 3 : 2, 13 ; Heb. 2 : 2, 6, 8 ; 10 : 1 ; 11 : 13.) But no doubt there are historical matters which stand in essential connection with the meaning and spirit of revelation and are its expression and

¹ See Lee ; C. A. Row ; A. Cave ; Warrington ; Dr. Strong, "S. T.," p. 102.

embodiment. Inspiration in some sense may be applied to these. In their use we believe inaccuracy fails to appear. Dorner uses these words: "In matters respecting which certainty, so far from being necessary, is of no religious moment, holy men might err."¹ But it remains to be proved that such matters are discussed by inspired writers in the text of the revealed Scriptures.

A fourth theory somewhat prevails, which is, that all renewed men are inspired in the same way and for the same purpose. It is true that the presence and influence of the Holy Spirit in all Christians may be called inspiration. But the word has long been specifically used to signify a special charism, or work of the Spirit, empowering them to receive and communicate religious truth with authority. Their work was peculiar, confined to a few persons, a limited period of time, verified with divinely given signs, and ending with that which is declared to be the complete and completed record, the end of the revelation of the word of God to men. The following statement from Doctor Hovey's "Studies in Ethics and Religion" may be adopted:

The sacred Scriptures rightly interpreted from beginning to end are the record of a progressive revelation of God to man, of man to himself, and of spiritual truth to all who will accept it. They will lead to truth without error and will justify that revelation as one that gave to those addressed by it, in each particular age, the religious truth most needed by them, in the

¹ "System of Christian Doctrine," Vol. II., pp. 196, 197.

best available form for reaching the heart and purifying the life. Such a record can only be accounted for on the ground that those who made it were under the quickening and guiding influence of God's Spirit, who kept them from error in their religious teaching and enabled them to declare the truth with persuasive speech.

The dynamic theory of inspiration within the sphere of religious teaching accounts for all the phenomena of the Bible, its varieties of style and methods of teaching, its verbal differences and essential harmony, and for the free spiritual action of its writers. The written word is intensely natural and equally supernatural, as the divine Word was made flesh, yet retains his heavenly nature and power. "Inspiration," in the words of Doctor Briggs, "is the divine afflatus which enlightened and guided holy men to apprehend the truth of God in its appropriate forms, assured them of their possession of it, and called and enabled them to make it known by voice and pen." (See 2 Peter 1 : 21 ; 1 Cor. 2 : 10-13 ; 2 Tim. 3 : 16.) Inspired men, prophets or apostles, were the organs of God in what they said or wrote. They exercised their own powers as the truth came to them as direct revelation, or by observation, research, and experience ; they expressed their message with conscious freedom and authority. God used these men as voluntary agents in the free exercise of their individual qualities and qualifications. They used the languages they knew, Hebrew, Aramaic, Greek, as the case required. They

recorded the very words of divine dictation ; they used synonyms, metaphors, paraphrases, parable, poetry, didactic statements, historical records, tradition, or whatever form of speech they chose in which to declare the facts or teach the doctrine that formed the substance of God's revelation to man. They had not the full knowledge of everything pertaining to God, themselves, the universe, the destinies of the human race ; they were finite, not infinite. But what God uttered as his truth, these inspired men received and declared ; holy men spake from God, being moved by the Holy Spirit.

Some objections against this view may be noticed : (1) That belief in the supreme authority of the Bible leads to bibliolatry. Answer : No, no more than belief in God leads to idolatry, or belief in the infallible teaching of nature leads to nature worship. (2) That this belief in the Bible retards the progress of science. Answer : The progress of science is greater among those who accept the divine origin of the Bible than among those who have no knowledge of God's revealed word. True science is faith's handmaiden. The latest conclusions of science attest the first truths of the Bible. (3) That this belief requires us to affirm that all copies, translations, and interpretations of the Bible should be inspired and inerrant. Answer : Errors of transcription, translation, or interpretation can be detected and reduced to a minimum, or wholly removed. But errors in the original text can neither be measured nor corrected. Textual criticism is

important work, whose results doubtless confirm biblical truth. As to the original text, it will be seen that the doctrine of inspiration affirms inerrancy. (4) That the Bible has obscure language, hard to be understood. Answer: It is thus with all truth. It is conveyed in obscure terms. But the divine revelation is progressive; and this involves obscurity, knowing in part, and perpetual effort. There is also a transcendent element in the Bible. It treats of the relations of God to men, the unseen and infinite to the seen and finite. The spiritual must be expressed in the limited terms of the natural; hence the use of parables, allegory, fable, myth (Luke 8 : 10; Judg. 9 : 8-16). Hence figures of rhetoric, ordinary appeals to taste, imagination, curiosity, fear, hope, conscience, reverence, in a word, to men as religious beings and for the purpose of bringing them into renewed filial relations with God. (5) That the Scriptures sometimes use unsound arguments. (See Matt. 22 : 29-33; Luke 20 : 34-38; Gal. 3 : 16.) But the answer is that this assertion lacks proof.¹ Dr. A. H. Strong states the argument of Christ in Matt. 22 : 32, in these forceful words: "If God is the God of Abraham, Isaac, and Jacob, then they are the objects of God's love; they have not perished, but are still alive; even their mortal bodies are dear to God. The separation of body and soul in their case shall not be eternal. Abraham, Isaac, and Jacob shall surely rise again." (6) That the Scriptures are

¹ Compare Doctor Hovey's "Studies in Ethics and Religion," pp. 220-228.

chargeable with false interpretation and therefore cannot be inspired. Answer : This charge assumes what lacks proof ; it subverts the established doctrine of inspiration. Christ and the apostles quote from the Septuagint ; this view assails their right thus to quote. They use the Old Testament for their own purpose ; this charge assails their right to such use. The charge has also the heavy task laid on it of proving that the interpretation of Christ and his apostles is false. Their use of Old Testament language must be proved false. This proof fails to appear.¹ Nor must it be overlooked that a principle of evolution as well as a law of progress connects the earlier with the later stages of human discipline, education, and redemption.

Other objections are that the Scriptures teach scientific and historical errors ; that they abound in contradiction and false predictions. Our answer is : That a fair and critical interpretation of Scripture does not conflict with the most trustworthy conclusions of science and history, that seeming contradictions may be harmonized, and the predictions of inspired men cannot be disproved. It is also asserted that the Bible teaches bad morality and bad theology. We reply : That bad morality is the evidence of sin, which God everywhere in his word opposes and condemns. God also speaks in his word after the manner of men, that sinners may know his feeling against sin and be moved to

¹ See Dr. F. Johnson's "Quotations of the New Testament from the Old" ; also Dr. E. P. Barrows', "The Quotations of the New Testament in Their Relation to the Question of Inspiration," "Bib. Sac.," Vol. XXX., pp. 305-322.

forsake evil. It is that the feeling of the holy God may be made real to the mind of the hardened and unbelieving. Thus moral truth asserts itself; God himself makes ethical appeal to sinners. The result of this study is that the Bible is a trustworthy revelation of God, of his being, his character, and his relation to other beings, especially to men. Guided by the holy Scriptures we may now study the nature and attributes of God and assert our belief in him. We believe (1) that God is a living and morally perfect being. He is called the living God and holy (1 Sam. 26 : 16; John 5 : 26; 1 Peter 2 : 4; Isa. 6 : 3; Lev. 19 : 2; 20 : 7; 1 Sam. 2 : 2). The morally perfect being must be *omniscient*; he must have a perfect intellect which insures in action perfect knowledge (1 Kings 8 : 39; Ps. 139 : 2, 11, 12; Jer. 16 : 17; Luke 16 : 15; Rom. 8 : 27; Heb. 4 : 13; Isa. 42 : 9; Exod. 3 : 19; Jer. 1 : 5; Ps. 139 : 16; 1 Sam. 23 : 10-13). *a.* This knowledge is *intuitive, independent, complete, timeless*. It is consistent with a real, though derived energy in physical causes, a real, though limited freedom in voluntary causes, and with purpose and election on the part of God.¹ *b.* A morally perfect being must have a perfect moral judgment, which insures in action perfect righteousness. The Bible teaches that God is such a being (Ps. 11 : 7; 15 : 1; 33 : 5; 45 : 7; Lev. 19 : 2; Isa. 6 : 3; Deut. 32 : 4; Ps. 145 : 17; Rom. 2 : 13;

¹ See Charnock on "God's Foreknowledge"; also Doctor Strong, "S. T.," p. 135.

7 : 12). The justice of God is his righteousness expressed in moral government ; his righteousness is fundamental, it cannot be resolved into any other quality ; his righteousness and benevolence may impel to the same conduct. The words anger, fury, vengeance, wrath, denote his eternal displeasure with sin. Temporal calamities do not prove exceptional guilt. *c.* A morally perfect being must have a *perfect sensibility*, insuring in action right feeling and desire. Thus God is represented in Scripture (Ps. 57 : 10 ; 145 : 9 ; 103 : 11-13 ; 136 : 1-26 ; Isa. 49 : 14-16 ; Matt. 5 : 45 ; 7 : 11 ; Luke 12 : 7 ; John 3 : 16 ; 1 John 4 : 8, 18 ; 1 Tim. 2 : 4 ; 2 Cor. 13 : 11 ; Ezek. 18 : 23 ; 33 : 11). The grace of God is his goodwill exercised toward the guilty or undeserving. The mercy of God is his benevolence exercised toward the miserable. The patience of God is his benevolence exercised in forbearing to punish the guilty. The wisdom of God is his omniscience, righteousness, and benevolence seeking the best ends by use of the best means. *d.* A perfect moral being must have a perfect will, which insures in action all that power can do directed by perfect knowledge, holiness, and love. This is omnipotence. God is omnipotent (Matt. 19 : 26 ; Luke 1 : 37 ; Eph. 3 : 20 ; 2 Cor. 6 : 18 ; Gen. 18 : 14 ; Jer. 27 : 5 ; Isa. 40 : 26 ; Ps. 136 : 4 ; Jer. 32 : 17 ; Job 40, 41). In his attributes there is evidence of God's personality. He knows, feels, wills ; every quality of a personal being is ascribed to him.

The Bible also represents God to be tri-personal.

The New Testament teaches the deity of the Father, of the Son, of the Holy Spirit (John 1 : 1 ; Acts 5 : 3, 4) ; their mutual knowledge and love (Matt. 11 : 27 ; 1 Cor. 2 : 10 ; Matt. 3 : 17 ; John 3 : 34, 35 ; 4 : 34 ; 5 : 20 ; Rom. 8 : 27) ; also their distinct, yet relative offices (1 Cor. 12 : 4-6 ; Eph. 2 : 18-20). The word Trinity has been adopted to indicate the unity and the tri-personality of God. It may be remarked that there is a distinction between what is above, and what is against human reason. A tri-personal being is above human reason, but not against it ; there is no contradiction between the assertion that God is one in essence, and that the essence of God is tri-personal. The words *person* and *personal* are modified by the unity of God, they signify that the distinction is of a personal nature. The interpenetration of life and action in the divine Trinity is doubtless impossible to any three human beings. The tri-unity of God assists us to comprehend in some measure his self-sufficiency and love. As self-sufficient, God's happiness did not necessitate creation ; it was an act of love, an altruistic affection, conceivable since there are personal distinctions in the Godhead, and since he has created finite beings to love. He can love an *alter ego*, possessing the same spiritual nature as himself, and if there is another distinction of a personal nature in the Godhead there must be the blessedness of mutual love to the third person. Love to another, and love in common with another to a third completes the circle. God has in himself

the eternal object of his love, independent of all relation to the world (John 17 : 24). This requires unity of essence and distinctness of the persons. (See John 1 : 1.) The Scriptures teach that God is an infinite being or spirit. By calling God spirit, it is affirmed that he is mind without the limitations of matter. Under this proposition will be placed proofs of God's natural attributes or modes of existence (Exod. 20 : 4 ; Ps. 139 : 7 ; Isa. 40 : 25 ; John 4 : 24 ; Rom. 1 : 20 ; Col. 1 : 15 ; 1 Tim. 1 : 17). The omnipresence of God is accounted for by the fact of his spirituality. The divine Spirit is not conditioned by space. (1) As infinite God is independent in respect to his existence, which is undervived and absolute. He has life in himself (Exod. 3 : 14 ; John 5 : 26) ; in respect to his knowledge, which is intuitive and direct (Heb. 4 : 13) ; in respect to his action, which is determined by his own knowledge and will (Gen. 1 : 1 ; Acts 17 : 24) ; in respect to his happiness, which flows from his own action (Eph. 1 : 11 ; 1 Tim. 6 : 15, 16). (2) God is immutable, forever the same in essence, knowledge, character, purpose, and blessedness (Ps. 102 : 12, 13 ; Isa. 40 : 28 ; Mal. 3 : 6 ; Heb. 1 : 12 ; James 1 : 17). Other passages which speak of change in God, are adaptations to our finite modes of thought. The idea of God's nature is always realized in him. (See John 17 : 3 ; 1 Thess. 1 : 9 ; 1 John 5 : 20 ; Rev. 6 : 10.) (3) God is eternal, without beginning or end (Gen. 21 : 33 ; Deut. 32 : 40 ; Ps. 90 : 2 ; Isa. 41 : 4 ; 1 Tim. 1 : 17 ; 2 Peter 3 : 8 ; Rev. 10 : 6).

The eternity of God is said by some to include the idea of timelessness. (See John 3 : 13 ; 8 : 58 ; James 1 : 17.) But the Scriptures speak of God's life as past, present, and future, thus adapting language to the human mind as unable to conceive of existence independent of time. (4) God is omnipresent. We believe this as a fact. "God does or can develop his activity in all places at the same time" (Doctor Park). The Scriptures declare that God fills immensity and is present everywhere (1 Kings 8 : 27 ; 2 Chron. 6 : 18 ; Isa. 43 : 2 ; 66 : 1 ; Jer. 23 : 23 ; Amos 9 : 3 ; Ps. 139 : 5-12 ; Matt. 28 : 20 ; Acts 17 : 27).

Remark : The progressive revelation of God is a subject for historical study, and must follow the result of just criticism. But the doctrine of God is presented in beauty and power in the Old Testament, as his holiness in Isaiah, his justice in Amos, his mercy in Hosea, his righteousness and grace in the Pentateuch, and all his moral perfections in the Psalms. He is a Shepherd and Father to his people, and Christ reveals the way in which all this is realized.

The Purpose of God. The ends and order of divine action presuppose a comprehensive purpose or plan in the mind of God. The Scriptures give evidence of this (Eph. 1 : 3-15 ; Isa. 14 : 24 ; 46 : 10, 11 ; Acts 15 : 18 ; 17 : 26 ; Rom. 8 : 28 ; 9 : 11 ; 2 Thess. 2 : 13 ; 2 Tim. 1 : 9 ; 1 Cor. 2 : 7 ; Matt. 25 : 34 ; Acts 2 : 23 ; 4 : 27, 28 ; Prov. 16 : 4, 9). The purpose of God antedates creation, springs

from his good pleasure, embraces the events of time, and is always effective. It includes moral freedom and accountability in man, and the use of means. God in his plan recognizes man's intelligence, sensibility, will. He treats man as a free moral agent, a co-worker with God, whose choices count for something in the divine administration. As to the chief end sought in the divine action, the Scriptures indicate two ends for which God undertook creation and moral government, namely, the manifestation of his own glory and the good of his creatures. These two do not conflict. To show what he is, is to manifest his glory, and to be known and loved by moral beings is to be glorified. That the end for which God created the world was his own glory is taught in Prov. 16 : 4 ; Rom. 11 : 36 ; Col. 1 : 16 ; Heb. 2 : 9, 10 ; Isa. 48 : 11 ; 43 : 6, 7 ; 60 : 21 ; 61 : 3 ; Eph. 1 : 5 ; John 17 : 10 ; 2 Thess. 1 : 10-12 ; 1 Peter 4 : 11 ; Rev. 14 : 6, 7 ; 1 Cor. 6 : 20 ; 10 : 31 ; 1 : 26-30 ; Eph. 2 : 8-10. The following teach that the end for which he made the world was the good of his creatures: Ps. 103 : 9 ; Ezek. 18 : 32 ; 33 : 11 ; Lam. 3 : 33 ; 2 Tim. 3 : 9 f. ; John 3 : 16 ; Eph. 2 : 4 ; 1 John 4 : 9, 10, 16 ; Gal. 2 : 20 ; Eph. 5 : 20 ; Deut. 7 : 7, 8 ; Ps. 25 : 8 ; 31 : 17 ; 44 : 26 ; 1 Cor. 3 : 22, 23 ; 2 Cor. 4 : 15 ; Ps. 146 : 5-9. These two ends may be expressed as the manifestation of his own nature or glory, by communicating good to beings endowed by him with capacity to receive good. The fact that we become like him by love to others, leads to the belief that his pur-

pose to manifest his own glory is the same as his purpose to create other beings and impart to them the greatest good.

Suffering may be included in the purpose of God as a means to happiness not otherwise obtainable. This may be in part the ministry of suffering. Sin and moral evil in the world may seem to conflict with the purpose of God to impart good to finite beings. But a universe of beings capable of doing wrong, as well as right, may be better than a universe without such beings ; at any rate God's purpose appears to be to create such beings and to use moral means to prevent wrong. In no sense does God authorize sin, or leave any doubt concerning his hatred of sin. Dorner says that "the upholding of a sinful race by its reproduction may be a less evil than its destruction and so a relative good." George Macdonald's words are, "The will of the brooding Spirit must be grand indeed to enclose what cannot be his will, and turn all to its purpose of eternal good." Redemption answers the question as to the propagation of sinners.

The doctrine of the divine purpose tends to fill devout souls with adoration and humility. Creation is through the Word, or the Son of God. God's first act in effecting his purpose was that of creation, or the act of originating finite beings ; thus increasing the sum of real beings. This contradicts the eternity of matter and the mere shaping, combining, organizing, or unfolding of what previously existed. This act of creation is ascribed to God. Everything

but God has been brought into being by divine energy in the purpose of the eternal Word. (See Gen. 1 : 1 ; John 17 : 5, 24 ; Eph. 1 : 4 ; Mark 13 : 19 ; Rev. 10 : 6 ; John 1 : 2 ; Heb. 11 : 3.) There was a time when worlds were not. God willed and worlds were. They were not made out of things that appear ; they became by God's will through the Word.

It is objected that this doctrine is unthinkable, and therefore untrue. But the fact is to be believed, as the facts in mathematics and real life. Creation implies no limit to God in power, wisdom, or nature. He may freely accept whatever limits may be imposed by the created liberty of which he is the source. Self-limitation is an exercise of liberty. Creation implies that God is not the sum total of being. It rejects pantheism. Remark : The extent of creation baffles imagination, its limits are beyond human intelligence. But the physical universe seems to be bound together in one system ; there is a genetic connection between atoms and worlds, between the lowest and highest forms of organized matter on earth, between *amœba* and man as physical organisms. The word of God teaches of extra human beings called angels (Matt. 22 : 30) ; they are intelligent, moral beings, messengers of God, able to influence men, created before the earth became habitable (Job 38 : 7) ; bound by spiritual rather than natural ties, by reason rather than gravitation.

Preservation Through the Son. All created things

owe their continuance to the power of God. Preservation is the continuous divine agency by which the things created are maintained. This is through Christ (Col. 1 : 17 ; Heb. 1 : 2, 3 ; John 5 : 17 ; Neh. 9 : 6 ; Job 7 : 20 ; Ps. 36 : 6 ; 104 : 29, 30 ; Acts 17 : 28 ; 1 Cor. 12 : 6 ; Eph. 1 : 23). Thus the doctrine of preservation opposes divine and continuous creation.¹ God's power is a factor in everything that exists. God transcends nature, and he is immanent in nature ; it depends on him for its existence and powers. Newton compares God's immanence in nature to that of the spirit in the body ; Edwards compares it to the action of light on a portrait. The world of one instant does not perpetuate itself by its own agency, or its general laws, into the next instant.² This doctrine, that created beings are forever dependent on God, agrees with the feeling of dependence which is instinctive in man ; it also tends to unite the Christian to God in gratitude and delight. If this doctrine is opposed in that it makes God the upholder of moral evil, it may be said, that God upholds free moral beings whom he has created, but he neither upholds, nor has he created, evil-doing. By upholding sinners he gives them time to repent ; he also forbids wrong-doing, and brings his moral influence to bear against it.

The Providence of God. The word providence signifies foresight, but in theological language it

¹ Doctor Strong, "S. T.," pp. 204-206.

² Lotze, "Philosophy of Religion," p. 93.

means "Divine supervision, the care and guardianship of God over his creatures." Providence presupposes a plan for reaching an end, and is the method by which that end is reached.¹ Doctor Strong distinguishes providence from preservation. "Preservation is a maintenance of the existence and powers of created beings; providence is an actual care and control of them." The word providence embraces the meaning of the two German words, *fürscheidung*, looking out for, and *vorsehung*, seeing beforehand. According to the Scripture, God's providence has respect to all mankind² (Acts 17 : 26, 27). It has special reference to his chosen people (Ps. 18 : 18; Ps. 23; Matt. 11 : 28-30; John 10 : 11, 14, 15). It provides also for every beast, bird, and flower (Matt. 6 : 26-30). God is the object of praise, because of his providence (Ps. 148 : 3-9; Ps. 145 : 10). God's providence embraces many particulars, some of these relate to men's spiritual welfare, as (1) God's direct action upon human hearts (Matt. 18 : 20; John 20 : 21; Rom. 5 : 5; Gal. 5 : 22; Phil. 2 : 13; 4 : 13). (2) His co-operation with them in prayer (Rom. 8 : 26). (3) His action is adapted to the moral state of those affected by it (Gen. 18 : 20, 21; Josh. 3 : 5-7; John 3 : 10; Heb. 2 : 4). (4) His power overruling the wickedness of men (Gen. 50 : 20; Exod.

¹ Dr. E. H. Johnson, "Outline of Systematic Theology," p. 101 f; Doctor Strong, "S. T.," p. 107; Dr. H. B. Smith's "System of Christian Theology," p. 106 f.

² See Harris Samuel D D LL. D., "God Creator and Lord of All," Vol. I., p. 548.

3 : 19-21 ; Ps. 76 : 10). (5) Employing angels and even demons (Ps. 103 : 20 ; Matt. 18 : 10 ; Acts 5 : 19 ; Heb. 1 : 14). (6) His utilizing material creation and elements of nature (Exod. 8 : 12-19 ; Josh. 10 : 11 ; Joel 1 : 4-12). Remark : (1) In providence God reveals the principles of his moral government by rules adapted, in form, to the condition of those addressed, as in the laws of the Mosaic economy in respect to servitude, divorce, revenge, the distinction between clean and unclean animals. These laws adapted to a theocracy seem not suited to all nations nor times. Remark : (2) The propriety of distinguishing between a general and a special providence is doubtful ; though it may be said that the providence of God is *special* in miracles, *gracious* to Christians, and *particular* in all things. Jesus Christ taught the true doctrine. (See Matt. 6 : 25-34.) Remark : (3) This doctrine satisfies the Christian heart. It extends to the personal individual life ; it does not overlook the proper use of means provided for personal well-being ; it recognizes the intimate relation of God to all existence and action ; it leads us to trust all to God, and always to seek to do the will of God (1 Tim. 1 : 17 ; 2 Tim. 3 : 16).

PART II

ANTHROPOLOGY, OR THE DOCTRINE OF MAN

THE second division of Christian doctrine treats of mankind, who are by nature bipartite, racial, social, and moral ; in character sinful, in condition lost yet recoverable.

1. *Men are by Nature Bipartite.* Their nature is a synthesis of the two forms of being known to us, the spiritual and the material, on the one side an image of God, on the other an image of inanimate nature. (1) The New Testament language is presented as follows: Matt. 10 : 28 ; 26 : 41 ; Mark 14 : 38 ; Luke 12 : 22 f. ; Acts 2 : 27 ; Rom. 2 : 28, 29 ; 1 Cor. 2 : 9-12 ; 1 Peter 2 : 11 ; 3 : 18 ; 4 : 19. The words "soul" and "spirit" are used interchangeably to connote the spiritual side of man's nature in distinction from the bodily side, and lead to the conclusion that human nature consists of but two parts, body and soul, or flesh and spirit. Contrast the terms spirit, soul, mind, heart, with body, bones, flesh, blood. (2) The phenomena of consciousness afford proof. Everything in human experience may readily be traced to two essential principles. The spirit has direct communication with the body ; one and the same spiritual entity has the entire range of susceptibilities, pas-

sions, and powers. We are to see, in the living human mind, a being whose nature works in the simplest and lowest manifestation of its activity, while its full significance and the interval by which it is separated from the animal soul appear in the final results of its development.¹ A few passages have been thought to teach the tripartite nature of man—1 Thess. 5 : 23 ; Heb. 4 : 12 ; Phil. 1 : 27 ; Luke 1 : 47 ; 1 Cor. 15 : 44. The language of the first may be called “ rhetorical,”² and used for emphasis, not instruction as to the constituents of man’s nature. (See Matt. 22 : 37 ; Mark 12 : 30.) The second should be translated, “ piercing even to a dividing of soul and of spirit, of joints and of marrow ” ; that is a sword which divides the soul itself and the spirit itself. Tholuck defines soul, in this place, as the spirit according to its natural side, and spirit as the spirit according to its eternal side. The last passage reads : “ It is sown a psychical body, it is raised a pneumatical body.” A psychical body is one adapted to the spirit in its present condition and life ; a pneumatical body is a body adapted to the spirit in its eternal condition and life. Paul thus describes two kinds of body as to their functions, not as to their essence. If there is a third principle it is mere life like that of animals, and perishes with the body. But spirit and soul are used for the whole inner man, the same predicates are ascribed to both, “ soul and body,” or “ spirit and body,” stand alike for the

¹ See Lotze, “ Microcosmus,” pp. 532-536.

² See De Wette.

whole man. Heart is used with spirit or with soul. Spirit and flesh are sometimes contrasted, but not as parts of the natural constitution. Spirit and mind are also contrasted. Sin and pollution, righteousness and purity are predicated alike of soul, spirit, heart, and mind. Life after death, future punishment and salvation are predicted of the soul and of the spirit. Soul and spirit are both used for the principle of life, the animating principle in the body ; they are both used for the life of beasts and in respect to God. Both denote the seat of affections, the rational mind, and the personal self.

The special uses of spirit are : to indicate the Holy Spirit, his miraculous gifts (1 Cor. 14 : 12), to denote devils or demons, and also good angels ; to denote temper, disposition, character (Luke 9 : 55 ; 1 Peter 3 : 4). *Καρδιά*, *πνεῦμα*, and *ψυχή* are interchanged as translations of the same Hebrew words. The lines of distinction are not sharply drawn. They cannot be limited to special groups of mental phenomena, though *καρδιά* is often used of will and intuition, and *ψυχή* of appetite and desire. (3) The mutual relations of the two parts of man's nature are most intimate, and, as far as this life is concerned, inseparable ; thinking, feeling, and willing, are attended by movements of the brain though not produced thereby. Leadership belongs to the soul, it expresses and manifests its nature in the body ; it is a moving force forming the body.

2. *Men are by Nature Racial.* All varieties of mankind (1) belong to one race (Gen. 1 : 27 ; 2 : 7, 15 f. ;

6 : 7, 8 ; 7 : 7, 8 ; Acts 17 : 26 ; Rom. 5 : 12 f. ; 1 Cor. 15 : 21, 22). As to pre-adamite tribes or families, the Scriptures do not deal with the subject, and it does not belong to our present study. (2) The racial unity of mankind is inferred from their natural similarity. Their anatomical and physiological structure and functions are the same, their pathological liabilities are alike in all nations, and their mental powers are everywhere the same in kind. Scientific theory is now favorable to the unity of the race. (3) As racial, men are reproductive. Men are homogeneous, a genetic bond binds the race, the law of heredity everywhere prevails. Men are social, moral, and religious from their kinship, and evils also follow in the same train. The transmission of physical life is from parents to children.

Is the same true of human souls ? Three answers have been given, contained in the words *pre-creation*, *co-creation*, *pro-creation*. But we have no evidence of a life in a previous state, and the Scripture teaches of our vital connection with Adam and Eve. Co-creation is defended by some anthropologists as scriptural. (See Num. 16 : 22 ; 27 : 16 ; Eccl. 12 : 7 ; Isa. 57 : 16 ; Zech. 12 : 1 ; Heb. 12 : 9.) This last passage refers to all spiritual beings. God's Spirit is in them. But the theory overlooks ethnical, national, tribal, and parental traits.¹ Pro-creation, or generation of human souls, is sustained by the ordinary phraseology of Scripture, by the connection affirmed be-

¹ Hodge, "S. T.," Vol. II., pp. 70-76.

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tween Adam and his posterity (Rom. 5 : 12 ; 1 Cor. 15 : 22). The completeness of Christ's nature is explained by it (Luke 1 : 35). This is the view of leading anthropologists.¹ Man as man is begotten by man. Soul or spirit is essential to man as man. As to the duration of human life we cannot affirm that natural death ends the conscious existence of man. The destiny of the spirit is not bound to that of the body.² The Scriptures declare it possible to kill the body without destroying the soul, and that both good and bad men are conscious after death (Matt. 10 : 28 ; Luke 16 : 19 f.). They teach the endless existence of men, and imply the natural immortality of their souls (Matt. 25 : 46 ; 1 Cor. 15 : 44-54). The mental and spiritual powers of men point to their future and eternal existence.³ Moral obligation presupposes a future life (Ps. 139 : 14-16).

3. *Men are by Nature Social.* They were intended for companionship. By instinct, affection, and interdependence they are social. Social life is normal and important to the welfare of mankind.⁴

4. *Men are by Nature Moral Beings,* subject to the law of God. They recognize the ought and the ought not ; they perceive duty, an authoritative rule of action, and a sense of power to obey. We examine therefore the moral law, its source and contents. It has its ground in God's nature, his

¹ See Doctor Strong, "S. T.," pp. 252, 253.

² See John Fiske on "Immortality."

³ Lotze, "Microcosmus," Vol. I., p. 109.

⁴ Saisset, "Modern Pantheism," Vol. II., p. 168.

holiness, or moral perfection.¹ It is eternal and unchangeable in the mind of God. He is the First Cause and the supreme reason. Law presupposes a lawgiver. God alone is self-existent. To him belongs the honor of creatorship. We worship him as supreme. The truth eternal is in God, the supreme reason is law to all rational beings. What then does the moral law demand of men as their duty? Answer: (1) Man was made in the image of God, he must therefore realize the purpose of his creation by being morally like his Maker (Gen. 1 : 26-28 ; Lev. 11 : 45 ; Matt. 5 : 48 ; 1 Peter 1 : 14-16 ; Eph. 4 : 28 ; Col. 3 : 10). God's moral nature is the highest reason for holiness. God is love, man then should love him supremely (Deut. 10 : 12 ; Matt. 22 : 37 ; 1 John 4 : 19). To be like God man must love his fellow-men as himself (Matt. 22 : 39 ; Acts 17 : 26). The demand then is perfect holiness or perfect love. But the words are not synonymous. Holiness, or moral likeness to God, is broader than love ; but perfect love will lead to holiness, and actual holiness doubtless includes love. The love of a holy being is holy love. Righteousness and happiness are good in themselves, the highest good is the greatest possible holiness, which is combined with the greatest possible happiness. God expresses good-will to upright beings, and is displeased with the sinful. Holy beings God contemplates with complacency, and they appear as an end worthy of creation,

¹ Doctor Strong, "S. T.," p. 143.

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providence, and redemption. Men are therefore morally bound to become morally like their Maker, and to seek to bring other moral beings to the same mind and action, and to strive for the welfare and comfort of all sentient beings.

The Moral Constitution of Man as Related to the Moral Law. 1. What are the faculties concerned

in moral action? Knowledge, feeling, will. Intellectual, sympathetic, voluntary action indicates moral character. The moral quality of an action depends upon what is chosen as the ultimate object. If that be God and his holy will, the action is right; if it be self, or even others in place of God, it is wrong. Is this preference of the soul free or not free? Is man free in the act of choosing; does he make his choice, or is it determined by the moral constitution or condition of his soul?

The Scriptures, consciousness, and the principle of causation or a sufficient reason must answer.

(1) The Scriptures teach of the sinfulness of men, of the first sin in Eden, of men's moral weakness, their moral obligation, and of God's grace. *a.* As

to sin, Scripture teaching is clear and uniform.

The first sin was that of man in his normal state, it was voluntary, self-originated, free. Temptation

appeals to man as free. *b.* The Scriptures teach

the moral weakness of sinful men (Jer. 13 : 23 ;

31 : 18 ; Ezek. 36 : 26 ; Ps. 5 : 10 ; Matt. 7 : 18 ;

John 6 : 44, 65 ; 15 : 5 ; Eph. 2 : 10 ; Phil. 2 : 13).

There is no true repentance for sin, nor faith in

Christ, nor spiritual service for God, apart from

the divine help. Thus man appears in a morally broken, irresolute, and feeble condition, by reason of sin. *c.* Scripture further teaches that moral weakness is no excuse for continuing in sin (Ezek. 18 : 27-32 ; Matt. 11 : 28 f. ; Acts 3 : 19). It is the duty of sinners to repent, and God will help to this. Their weakness is sinful and inexcusable ; their cannot is a will not. *d.* Scripture teaches God's grace. God does not excuse the sinner, but grants grace. He does not take away freedom, but rouses his moral nature and quickens his religious feeling so that he will seek the Lord.

2. Consciousness teaches human freedom. Sir William Hamilton says, " We are, though we know not how, the true and responsible authors of our actions." ¹ For the fact of liberty we have the evidence of consciousness. Professor Bowne says, " Voluntary acts we know, their cause, namely our own will, lies within the sphere of our consciousness." That moral action is free seems to flow from a consciousness of the fact. When we recall a wrong decision we are conscious of a power to do otherwise. If we followed impulse instead of reason, if we obeyed conscience instead of appetite, we did it in either case of our own accord. The immanent preference is the choice of some supreme end ; the choice stays, and is the character. This is the highest freedom. Hence, " We must will to be good, and have a good will." Immanent preference is love, in which the motive and the

¹ " Phil.," etc., p. 507.

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choice are included.¹ All men, it may be said, have made preference for self their personal choice, and the attempt even to return to God without divine grace proves a failure.

3. The law of causation or sufficient reason. This is expressed in the words; every event is due to an adequate cause; right feeling gives character to the choice. One's choice of God requires love to make it virtuous. The sufficient reason for a holy choice is a holy desire in the person choosing. If the immanent preference is wrong, all the volitions will be wrong. If the divine influence works in the heart it soon will turn from the way of sin into the way of holiness. The sum of the matter, aside from various theories as to necessity and freedom, may be thus expressed: freedom is demanded by obligation, penitence, religion. Freedom is limited as related to finite beings, but it renders man accountable and inexcusable for sin. J. G. Shurman, in "Kantian Ethics," pp. 47, 54, writes, "The will is the primal energy of which we are directly conscious, but of which we can give no more description than of color or sound." Influence is not constrained, it is consistent with freedom. "Freedom is the absence of causal constraint, choice is real, human liberty is real, I am free."²

4. Is moral action equally voluntary, original, and free in all moral beings, good or bad? No

¹ Dr. H. B. Smith, "C. D.," p. 240 f.; Doctor Strong, "S. T.," p. 257.

² N. K. Davis' "Psychology," pp. 336, 337.

degree of progress in holiness or sin can change its character. God is free; Satan is free; every moral being is free. Fixed habits do not change responsibility.

Concluding Propositions. 1. Every man has the power of will, which makes him justly responsible for the moral good or evil in his character and conduct.

2. This power is inalienable, progress in holiness or sin does not destroy it.

3. The moral bias of man's heart is voluntary, since all spiritual activity is intellectual, emotional, voluntary.

4. Moral character as permanent may be most readily discovered in the state of the moral susceptibilities and feelings.

5. Conscious choice and volition indorse, express, and deepen this character; while susceptibilities have great influence on volition.

6. Virtue and sin therefore cannot be traced wholly to moral taste or will; the whole moral nature is involved.

7. Yet a certain power of choosing one's end or aim in life, is the rational basis of responsibility.

8. Men are in character sinful. Human sinfulness has been denied on the grounds of divine predestination, and constitutional causality. But this denial sets aside the established fact of human freedom. Men are born with a damaged moral nature, and therefore are not responsible. But this statement denies a sufficient moral power, or free-

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dom, and therefore cannot be proved. Sin, guilt, penalty remain as the experience of mankind.

The Nature of Sin. 1. It has been called want of conformity to the law of God (1 John 3 : 4 ; Matt. 13 : 41 ; Rom. 6 : 19 ; 2 Cor. 6 : 14 ; Rom. 2 : 25 ; 5 : 14 ; Heb. 2 : 2 ; Gen. 3 : 3). Sin is disobedience. This is true, but seems not to define the central impulse or principle of sin.

2. It has been defined as concupiscence, or inordinate desire (Rom. 1 : 18 f. ; 4 : 1 ; 7 : 8, 14, 23, 24 ; 8 : 6 f. ; Gal. 5 : 16 f. ; Phil. 3 : 3, 4 ; 1 Cor. 1 : 26 ; 3 : 1-4 ; 2 Cor. 1 : 12 ; John 1 : 13 ; 3 : 6 ; Gen. 6 : 3). But this definition does not consider the origin of sin. (See Prov. 4 : 23 ; Matt. 15 : 19.)

3. Sin is also defined as a deficiency of love to God and man. Certain words of Scripture are offered as proof (Matt. 22 : 37-39 ; Luke 10 : 27, 28 ; Deut. 6 : 5 ; 10 : 12 ; 30 : 6). But sin is more than a lack of moral power, more than the absence of true love. It is positive, energetic, hostile often to good.

4. It is therefore defined as preference of self to God (John 5 : 30 ; 7 : 18 ; 8 : 50 ; Matt. 20 : 28 ; 26 : 39 ; Rom. 15 : 3 ; 14 : 7 ; Gal. 2 : 20 ; 2 Cor. 5 : 15 ; Phil. 2 : 4, 21 ; 1 Cor. 10 : 24, 33 ; John 12 : 25 ; 1 Cor. 13 : 5). Selfishness comprehends self-indulgence, self-seeking, and self-will. In these preference for self counts for sin. The law says God is supreme, treat him as such. He is holy, treat him as holy. He is source of all things, treat him as such. Man is your associate and peer, treat him, in respect and love, as peer. Selfishness

says love self first, above God and thy neighbor ; make self the center of thought, purpose, action ; make the happiness of self the only good. Let others take care of themselves. Follow Cain's word (Gen. 4 : 9 ; see 1 Tim. 6 : 10 ; 2 Tim. 3 : 2-4 ; 1 John 2 : 15). External things are means, their use may be perverted to self-gratification.

Extent of Sin. All men are sinful. No member of the human race, except Jesus Christ, has escaped sin. All are morally depraved at birth, and if they live long in the world become guilty of personal sin. Moral depravity is the state of the soul, which naturally leads to sin, and which is accounted for as the effect of ancestral sin. The Scriptures represent all men as sinful (1 Kings 8 : 46 ; Eccl. 7 : 20 ; Rom. 3 : 9 f.). The Scriptures include bodily death in the penalty of sin (Gen. 2 : 17 ; Rom. 5 : 12 f. ; 1 Cor. 15 : 21, 22, 45). Bodily death is the lot of all. The Scriptures represent Christ's atonement as universal. (1 John 2 : 2 ; 1 Tim. 2 : 6 ; 4 : 10 ; Heb. 2 : 9 ; 1 Peter 3 : 18). If this atonement is provided for all, then all are possessed with sin. The youngest child by heredity must have evil tendencies that need to be changed. The Scriptures teach that man's nature is vitiated at birth, since the fall of our first parents (John 3 : 6 ; 1 Cor. 7 : 14 ; Eph. 2 : 3 ; Rom. 5 : 12 ; 1 Cor. 15 : 22). Unchristian writers as Ovid and Seneca confirm this scriptural doctrine. Man was originally upright and inclined to good ; since the fall he is predisposed to evil. But all men are not equally

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sinful. There are degrees of sinfulness. It is greater in some men than in others ; it is modified by religious knowledge (Prov. 29 : 1 ; Jer. 13 : 23 ; Luke 12 : 48 ; John 3 : 19 ; 15 : 22, 24 ; 2 Tim. 3 : 13 ; Rom. 2 : 12 ; 4 : 15 ; Rom. 5 : 13 ; 1 Cor. 14 : 20). But all are depraved. They have no proper love to God (Rom. 8 : 7 ; 1 John 4 : 1). The principle of holy obedience is wanting. There is enmity to God in the heart.

Man's Accountability for Moral Life and Conduct.

1. He is accountable for every voluntary act of his own that is wrong. A voluntary act is a choice of volition ; a wrong act is one that does not agree with the known will of God as revealed to a man when conscience, Scripture, or Providence has put within his reach a knowledge of the character of such an act. Refusal to receive, or neglect to seek the light, leaves one without excuse.

2. He is accountable for an inherited inclination to evil, which he appropriates by doing a sinful act. By so doing he decides to obey the impulse to evil.

3. He is accountable for any increase of evil in his heart, which is due to sinful action. If one indorses and expresses a tendency of his heart to sin, he deepens and strengthens that tendency and is thus accountable to God.

4. Every one sinning is responsible for the evil which may be expected to result from his sin. The real nature of many sins is manifested by the consequences. God forewarns us of these, and one is justly accountable whether these consequences fol-

low from his action or are mercifully averted by Providence.

Note now the effects of sinning upon one's capacity for good. (1) A sinner is responsible for any lack of improvement in his capacity for moral and religious feeling and action occasioned by his sinful conduct (Matt. 25 : 25 ; Luke 19 : 20 f.). Thus it cannot be doubted God will reckon with his unfaithful servant. (2) A sinner is responsible for deterioration of his capacity for moral and religious discernment, feeling, and conduct, caused by his own sinful action. Spiritual powers are injured by sin ; the sinner is accountable when this is an effect of wrong-doing. (3) A sinner is responsible for failure to do all the good he might have done if he had never done a wrong act, but had always used himself for good alone. He is culpable for every choice of evil, for the growth of inclination to evil, for his deterioration of capacity and failure to do all the good he might have done. But God and not man can bring the true indictment. A man is responsible for the sins of others which he approves ; assent to sin is sin. Every such assent misleads others. The instigator of a crime is as guilty as the perpetrator of it. Sin is in the spirit, aim, preference of the soul, rather than in the act which reveals the spirit. All sin is one in principle. Sinners are in alliance against God and holiness. No man needs to work alone who will overcome sin. God is with him. Man's true life and blessedness are multiplied by his relation to those

who have the same life and blessedness, as the sins of the father are visited upon the children who repeat and perpetuate them.

5. Men unrenewed by the grace of God, being sinful, are guilty and condemned. The proof of this is contained in the preceding discussion. Men are condemned by God as guilty of sin. Here the great question arises: Are they in any way accountable for the sin of their first parents? The subject involves what is known as: The imputation of Adam's sin to his posterity. The history of doctrine contains the leading views. Brief reference will here be made to six theories. (1) The Pelagian hypothesis assumes that a man cannot be responsible for anything but his own voluntary action. Adam and Christ in Rom. 5 : 12 f., are typical personages, illustrating the connection between sin and death, righteousness and life. Heredity, or race connection, has not corrupted human nature. Every soul is created innocent; sin is only the act of the individual. We believe this view is contrary to the Scripture. (2) The Arminian view supposes man to be responsible for his own voluntary action. Men, owing to the fall, are born "without original righteousness and need new grace," but are not guilty. Men are made responsible for their conduct by "a gracious ability" imparted by God.¹ This theory assumes a gift of grace not revealed in the Scripture, and maintains that "moral evil does not involve guilt."²

¹ See Doctor Whedon, "Bib. Sac." Vol. XLX., p. 241 f.

² See Doctor Strong, "S. T.," p. 316.

(3) The Edwardian hypothesis affirms man's responsibility for his voluntary action, and that he has a natural ability to do right, though a natural inclination to sin leads him to do wrong. Men are responsible, not for inherited bias, but for what they freely appropriate and express. Men are born depraved, but not sinful; guilt begins with moral action, which, owing to their innate bias to evil, is always sinful. The theory affirms natural ability, instead of gracious ability, but natural ability is crippled by moral inability.¹

(4) The Placean hypothesis is called the theory of mediate imputation. It supposes that all men share in the corruption of the nature which they have, and are to be condemned for innate sinful bias, rather than the sin which originated that bias. They are held indirectly, rather than directly, accountable for the sin of Adam. This is on account of the corruption resulting from that sin.² The justice of God seems to be set aside by this theory, and its biblical ground does not appear.

(5) The Augustinian theory makes every man responsible for his moral bias as well as action. It emphasizes the oneness of the human race. Adam and Christ represent (Rom. 5 : 12 f.) the sources, the one of sin and death, the other of righteousness and life. It claims to justify the imputation of Adam's sin to his posterity. Their spiritual nature

¹ See Hagenbach, "History of Doctrine," Vol. II., p. 435; also Shedd, Fisher, and Strong, "Systematic Theology," p. 318.

² See G. Payne, "Original Sin," and H. P. Smith, "System of Christian Doctrine"; Doctor Strong, "Systematic Theology," p. 326.

was germinally in his, the fall was the fall of the race. The Traducian theory was held to explain why all men should be charged with sin. But this explanation relates rather to the moral condition, than to the reason why men are chargeable with sin, for being in that condition.

(6) The Calvinistic theory supposes every man responsible for his depraved heart and sinful conduct. Adam was constituted by God's appointment the representative or federal head of all his descendants, as was Christ of all his chosen. Adam acted for the race, and his act accounts for man's bias to evil. But this view appears to be legal rather than spiritual. It fails to satisfy our reason, or to agree with the scriptural doctrine concerning the relation of justification and faith. Thus something may be said against each of these theories, as perhaps against any theory which is the product of the human mind alone.

The biblical doctrine we believe to be that every child of Adam is accountable for the sympathy he has with the evil in the world, and with the primal act of disobedience. The Scriptures teach us that even physical death has a penal character, and is a consequence of Adam's sin. The descendants of Adam inherit from him a moral nature inclined to evil. The race connection is most intimate and far-reaching in its effects for good and ill. How these ill effects are treated in the divine administration may be told in God's word and realized in personal experience. We believe God always looks upon men as

they are ; unrenewed men are, as God sees them to be, condemned as guilty ; but they are assured of forgiveness on condition of repentance.

6. Men unrenewed are exposed to endless punishment. God's law is the rule of duty sanctioned and sustained by rewards and punishments. God's will expresses his character. We recognize the "retributive justice," which annexes pain to wrong-doing, and happiness to well-doing. The primary sense of punishment is suffering, by loss or pain, inflicted by rightful authority upon the wrong-doer. Its aim is retribution rather than reformation. It rests on the postulate, that government ought to distinguish between crime and innocence, that evil-doers ought not to receive the same treatment as those who do well.¹ In the divine government punishment may look to the future also by way of preventing sin or crime. Hope and fear are appealed to in behalf of righteousness. Loss and pain are the sum of natural evil, which God annexes to moral evil. To those who know something of divine fellowship and love, of the compassion and self-sacrifice of Jesus Christ, of the spiritual life and progress open to believers, the loss incurred by final unbelief must seem the greatest of evils ; but to unbelievers, pain may appear to be the worst of evils. It is to be inferred that the punishment of evil-doers may be in a sense self-inflicted. Whatever their final place of abode, it may be said that the continued activity of their

¹ See Bowne, "Metaphysics and Ethics," p. 98.

spiritual powers will be the principal source of pain. Conscience will be God's minister forever. Physical environment may have part in the punishment of the lost. The imagery of the Bible is not without significance. Sinners in this life have a foretaste at least of punishment, which may be merciful in its intent, akin to chastisement inflicted upon Christians.

Other Views. Conditional Immortality and Annihilation of the Wicked. Those who hold these views claim that extinction of conscious being is the final destiny of disbelievers in Christ. 1. On the ground that endless loss and pain are too severe a punishment for temporal sin. But this penalty is not merely for temporal sin. "Eternal sin" (Mark 3 : 29) will receive punishment without end (see also Matt. 5 : 22 ; John 8 : 24). Sin is a personal state, not merely a temporary act. 2. On the ground that permanently sinful and miserable beings would be worse than useless, marring the peace and order of the universe. But sin and suffering have existed for ages, and we cannot compass the universe to decide what is useful or useless. (See John 5 : 22 ; 6 : 63, 47 ; 10 : 27 ; 14 : 6.) 3. On the ground that eternal life is the fruit of union with Christ (John 4 : 14 ; 10 : 26, 27 ; 14 : 6.) But "eternal life" is not simply endless existence. It is life in Christ the Saviour. He is its source, and it is begotten in us by the Holy Spirit. The spirit of man exists and is conscious without this life in Christ, the new life be-

gotten of the Holy Spirit. It is the Christian who has "eternal life," that is, that quality which is Christ-like. The "inner light" may be Christ's life in the personal character, and "the outer darkness" may be the Christless life and character.

4. On the ground that death signifies the end of conscious existence. But this is contrary to fact and to Scripture, and to the common belief of Jews in the time of Christ and to Christ's direct teaching. Science furnishes no proof of the end of conscious existence. 5. On the ground that some passages deny conscious existence after death, *e. g.*, Ps. 6 : 5 ; 30 : 9 ; 88 : 10-12 ; 115 : 17 ; Eccl. 9 : 10 ; Isa. 38 : 18, 19. But some of these passages apply to the righteous, and therefore teach that death ends all to all if to any. These passages are poetic, and some may not express inspired teaching. Finally there are clear passages in the New Testament, which teach the conscious existence of both good and bad after death (Luke 16 : 19-31 ; Luke 23 : 43 ; Heb. 12 : 23 ; 2 Peter 2 : 9 ; Eccl. 12 : 7). 6. On the ground that other terms besides death signify extinction of personal being, *e. g.*, destruction, perdition (Matt. 10 : 6, 42 ; 15 : 24 ; Luke 11 : 51 ; 13 : 33 ; 15 : 4-32 ; 19 : 10 ; John 6 : 39 ; 10 : 28 ; 17 : 12 ; 2 Peter 3 : 6). But the word destruction or perdition does not mean extinction of being ; "hell of fire" (Matt. 5 : 22) means suffering other than annihilation ; so the words "consumed" (Isa. 1 : 28), "devoured" (Heb. 10 : 27), "burned up" (Ps. 21 : 9 ; Mal. 4 : 1 ; Matt. 3 :

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10; comp. Ps. 102 : 3; Job 30 : 30; 1 Peter 1 : 7; 4 : 12; 1 Cor. 3 : 15). In these figurative terms there appears no ground for the theory in question. The words "cut off" (Ps. 34 : 16) refer to natural death, not to the soul along with the body. This theory of annihilation rests upon unstable foundations. It would be the choice of multitudes and against Christ's call to repent and believe.

The Larger Hope. This means the final restoration of all to holiness. 1. On the ground that the endless presence of sin and suffering are contrary to the wisdom and love of God. Our answer is already given. We cannot determine what wisdom and love may permit in the realm of moral freedom. 2. On the ground that utter extinction of sin and suffering is predicted in the Scriptures through the ultimate triumph of grace. Answer: These predictions appear in the writings of Paul, not in the words of Christ. We believe that Paul did not teach this doctrine in the language he used. He depicts the vast extension of the reign of Christ in the hearts and lives of believers (Rom. 5 : 19; 11 : 25; 14 : 12; 1 Cor. 15 : 27, 28; Phil. 2 : 9-11; Col. 1 : 10, 23; Mark 1 : 3). Note the prediction of a large number of men brought to Christ, and Satan and his angels deprived of opportunity to disturb Christ's rule. Consider also 2 Thess. 1 : 8, 9; Rom. 2 : 12; 1 Cor. 6 : 9, 10; Eph. 5 : 5, 6; 1 Cor. 16 : 22; Gal. 5 : 19-21; 1 Peter 4 : 17, 18; Rev. 22 : 15, and find the literal force of these passages against the universalist theory. The

largest hope of holiness and heaven is in Jesus Christ through faith in his name.

Conclusion. It is certain that ungodly men are exposed to punishment which will continue as long as they remain ungodly. Moral evil will be followed by natural evil. Sin will be witnessed against by loss and pain ; and both must be consistent with the love of God and the holiness of God.¹ Natural evil is not simply retributive. It has a beneficent office, as a preventive of moral evil and means of moral improvement. It has some moral advantages by the overruling grace of God. Physical toil, pain, and death might not be useful to holy beings. But some degree of penal suffering is better for sinners than unmixed prosperity. It operates as a kindly and gracious warning, having the possibility of true life power. Its retributive nature is the source of its beneficent power ; that it is a token of God's displeasure is the reason why it acts as a warning against sin, and an argument for holiness. Until probation ends, evil is both retributive and reformatory, severe and gracious.

Angelology, or the Doctrine of Angels. The word "angels" is used to denote rational beings distinct from mankind. All knowledge of them is derived from the Bible, which speaks of them in their connection with men in certain relations and events. Satan and demons are fallen angels. See Gen. 16 : 7-13 ; 18 : 13 f. ; Isa. 42 : 19 ; Mal. 3 : 1 ; Ps. 104 : 4.

¹ See Fairbairn, "Religion in History and Modern Life," pp. 152, 153.

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1. The nature of angels, their essence, power, knowledge. As to the essence or substance of angels, it is taught (1) that they are personal beings, existing without bodies. They are called spirits (Heb. 1 : 14 ; 1 Kings 22 : 21 ; Mark 9 : 20, 25 ; Luke 24 : 39 ; 1 Sam. 16 : 14, 16, 23 ; 18 : 10 ; 19 : 9 ; Luke 7 : 21 ; 8 : 2 ; Acts 19 : 12, 15 ; 1 Tim. 4 : 1). They are God's attendants and ministers (Luke 1 : 19 ; Gen. 32 : 1, 2 ; Deut. 33 : 2 ; Ps. 68 : 17 ; Matt. 24 : 31 ; 26 : 53 ; Luke 15 : 10). They are superior to the known laws of matter (Acts 12 : 7 ; Num. 22 : 23-27). They take possession of men (Matt. 12 : 26-29 ; Luke 4 : 33-41). Glorified saints are said to be like angels, as deathless. The words in Genesis 6 : 2, "sons of God," refer probably to the pious descendants of Seth, certainly not to demons, beings of another species. (2) Angels appeared to men in visible forms (Gen. 18 : 1-9 ; Luke 24 : 4 ; Acts 1 : 10). Their form was doubtless the best, or most suitable, for their purpose.

2. The power of angels is greater than that of men (Ps. 103 : 20 ; 2 Peter 2 : 11 ; 2 Thess. 1 : 7). The words "mighty and strong" indicate superiority ; the power of the Lord Jesus will doubtless be wielded by them at his appearing. "Jehovah of hosts" indicates that there are great armies of the angels. Certain angels have great might (Rev. 5 : 2 ; 10 : 1 ; 18 : 21 ; 20 : 1-3) ; their power is finite, they did not share in the work of creation, they are subject to God, or to Christ (Heb. 1 : 14 ;

2 : 5 ; Jude 9). Michael is the only one called "the archangel" in Scripture.

3. Knowledge of angels. It is greater than that of man (Matt. 24 : 36 ; Mark 13 : 32 ; 2 Sam. 14 : 17, 20). They have been a long time at home with God (Deut. 33 : 2 ; Isa. 6 : 3 ; Matt. 18 : 10 ; 22 : 30). They were probably created before man or the visible universe (Job 38 : 7). They feel a direct interest in Christ's work (1 Peter 1 : 12 ; Luke 2 : 13 f. ; Eph. 3 : 10 ; 1 Tim. 3 : 16 ; 5 : 21 ; Rev. 5 : 11, 12). Demoniac and Satanic knowledge is noted in the Gospels (Mark 1 : 24 ; Matt. 4 : 1 f. ; also Acts 19 : 15). But the knowledge of angels and demons is limited ; it is not certain that they know by intuition the thoughts of men. Neither Gabriel nor Satan is omniscient nor omnipresent.

4. The character of angels. Many are sinless (Acts 10 : 22 ; 1 Tim. 5 : 21 ; 2 Cor. 11 : 14). Elect angels (1 Tim. 5 : 21) according to Ellicott, are those who kept their first estate, and may attend the Lord in his second advent (Jude 14 ; Matt. 25 : 31 ; Mark 8 : 38). Elect angels are chosen of God as his associates and ministers, their home is in heaven (Luke 1 : 19 ; 12 : 8, 9 ; Matt. 18 : 10 ; 12 : 25 ; Rev. 5 : 11). They worship God (Rev. 5 : 11 ; 7 : 11 f. ; Isa. 6 : 3). They do God's bidding (Gen. 28 : 12 ; Matt. 26 : 53 ; Luke 22 : 43 ; 16 : 22 ; Heb. 1 : 14). Were they ever in a state of probation ? Answer : Yes ; because trial seems necessary to the training of moral beings under God, and because certain angels fell from allegiance to

God. Now, however, they are in probation only as moral and glorified beings may be supposed to be always under probation. There appears no evidence that the holy angels ever sinned. Their blessedness may be due to the work of God, since they take great interest in it (Eph. 1 : 10 ; Col. 1 : 20). Yet they may not need the atonement as a means of redemption.

5. Many angels are sinful (Matt. 10 : 1 ; Mark 3 : 11 ; Luke 9 : 42 ; Matt. 12 : 45 ; Luke 8 : 2 ; Matt. 25 : 41 ; Rev. 20 : 7, 10 ; 2 Peter 2 : 4 ; Jude 6 ; Luke 8 : 31 ; Job 1 : 6-9 ; 2 : 1 ; Zech. 3 : 1, 2 ; 1 Sam. 16 : 14 ; 18 : 10 ; Rev. 12 : 10). Are demons fallen angels? Yes (2 Peter 2 : 4 ; Jude 6). Satan's sin antedates that of man. He, and also his angels, the demons, apostatized. They are all doomed to endless punishment (Matt. 25 : 41 ; 2 Peter 2 : 4 ; Rev. 20 : 2, 3, 10 ; Eph. 1 : 10, 21, 22 ; Col. 1 : 20 ; 1 Cor. 15 : 25). The Bible does not indicate their recovery to be possible. The enormity of their sin may have been in that it was against greater light, closer union with God, and better knowledge of him.

6. The employment of angels. (1) Of good angels. They are messengers of God, however employed, as their name indicates. (2) They were often sent by Jehovah as his messengers to men, and to execute the divine will (1 Kings 19 : 5 ; Matt. 1 : 20 ; 2 : 13, 19 ; Luke 1 : 11 f. ; Acts 5 : 19 ; 8 : 26 ; 12 : 7 ; Heb. 1 : 14 ; Ps. 91 : 11, 12 ; Deut. 33 : 2 ; Ps. 68 : 17 ; Acts 7 : 53 ; Gal. 3 : 19 ; Heb. 2 : 2). The

theory of "guardian angels," having care of particular men or nations or elements, it is said, is taught in Matt. 18 : 10 ; Acts 12 : 16 ; Dan. 10 : 15 f. ; 12 : 1 ; Rev. 7 : 1, 2 ; 14 : 8 ; 16 : 5 ; 19 : 17. But Matt. 18 : 10 may only signify that ministering angels dwell in heaven, and see God face to face. It does not prove that a particular angel has charge of a particular believer. The expression "it is his angel" may not have been uttered by an inspired person. The doctrine of tutelary angels does not seem to be clearly taught in the Scriptures.

(3) Holy angels are doubtless an organized community (Luke 2 : 13 ; Rev. 12 : 7 ; 19 : 14 ; 2 Peter 2 : 11 ; 1 Thess. 4 : 16 ; Jude 9 ; Luke 1 : 19 ; Rev. 8 : 2, 6 ; Rom. 8 : 38 ; 1 Peter 3 : 22 ; Eph. 3 : 10 ; Col. 2 : 10, 15 ; Eph. 1 : 21 ; Col. 1 : 16). They live in sublime order and concert ; some are leaders, as appears in the terms archangels, primacies, thrones, powers, lordships. Holy angels are very numerous (Matt. 26 : 53 ; Heb. 1 : 14 ; 12 : 22 ; Rev. 5 : 11 ; Dan. 7 : 9, 10). No religious veneration, or worship, should be paid to angels, nor should they be invoked in prayer. There is one Mediator (Col. 2 : 18 ; Rev. 19 : 10 ; 22 : 8, 9). The doctrine of good angels makes clearer our conception of God's majesty ; it reminds man of his high rank and destiny (Matt. 22 : 30). It shames the sinner, and gives the Christian an exalted perspective (Matt. 6 : 10 ; Heb. 12 : 22).

7. As to the employment of evil angels. It may be said to be the opposite of that to which good

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angels are devoted. Their kind of activity is found in the names of their chief ; "adversary," "slanderer" (Matt. 4 : 1 ; 9 : 34 ; 1 Peter 5 : 8 ; Rev. 9 : 11 ; 12 : 9, 10). His followers are like him. His actions describe him and them (1 Chron. 21 : 1 ; Job 1 : 6 f. ; Luke 8 : 12 ; John 13 : 2 ; Rev. 20 : 1, 3). Their action in taking possession of men was for a brief time. The New Testament teaches that evil spirits could control bodily organs (Matt. 9 : 32) ; could produce or aggravate diseases ; that their presence was revealed by some peculiarity unknown to us ; that their control over men was not confined to the very wicked (Mark 9 : 14-28). The removal of demons was called a "casting out," but the demoniacs were healed. Evil angels are spoken of as a kingdom, with a ruler, who is the wicked one, the enemy, the adversary, the god of this world, the old serpent, the great dragon, and as ruling mankind (1 John 5 : 19 ; John 14 : 30 ; 12 : 31 ; 16 : 11 ; 2 Cor. 4 : 4). Satan and his subordinates bear sway over men (Eph. 6 : 12). Still their power is limited ; they can do nothing without man's consent ; their temporary victories lead to complete overthrow. Demons do not appear to possess men now as in the time of Christ. Christ's lordship over the invisible world was signally revealed in his power over demons. Rappings, table movings, etc., have been called the work of evil spirits. But they appear to be of mundane origin. Paul seems to have regarded even idolatries as under the con-

trol of the evil spirits. Evil spirits may resume their former modes of action (Rev. 20 : 7, 8) ; but if so, under variations adapted to the weakness of men at the time, but they will not hold sway over the saved.

PART III

CHRISTOLOGY, OR THE DOCTRINE OF JESUS CHRIST, GOD-MAN

WHEN the fullness of the time came, "God sent forth his Son, born of a woman" (Gal. 4 : 4). The "fullness of time" means that which filled up the period that was to elapse, according to the counsel of God, before Christ should be born. A question of interest is : Why did God fix the final term of the ante-Christian period at that point of time ? This appears to have been so fixed because of the extreme need of men. Chrysostom on Eph. 1 : 10 says : "When they were ready to perish, they were saved." The circumstances at the time were suited to this supreme event in human history. The Roman empire afforded a broad field ; the Greek language was the best medium for the spread of the new religion ; distrust of the "gods many" filled multitudes of pagans. Religious inquiry in the West awakened an expectation of new life from the East ; philosophers of Greece longed for clearer light on spiritual truth ; Jewish tendency to idolatry and paganism had been overcome ; in many hearts a longing for the Messiah glowed with a fervid heat.

1. *Nature of Jesus Christ.* The nature of Jesus

Christ will be considered as divine, human, uni-personal, and as affected in his divinity and his humanity by the incarnation. (1) Jesus Christ was divine. Evidence that Jesus Christ, by virtue of his higher nature was truly God, is found in the language of the Old Testament in respect to the angel of Jehovah, and in respect to the Messiah to come ; in the language of Christ himself, in the synoptical Gospels, in the fourth Gospel, and in the book of Revelation. It is found also in the language of the New Testament writers, in the first three Gospels, in the Epistles, and in the teaching of John's Gospel, Epistles, Revelation. *a.* Evidence in the Old Testament. Two classes of passages appear, one historical, the other prophetic. The historical passages are : Gen. 16 : 7, 10, 13 ; 18 : 1-3, 13, 17 ; 17 : 1 f. ; 31 : 11-13 ; 28 : 13, 22 ; 32 : 25-31 ; Hos. 12 : 4 ; Exod. 3 : 23, 24 ; 23 : 20-23 ; Isa. 42 : 8 ; Deut. 4 : 37 ; Isa. 63 : 8, 9. Here are found appellatives, like the "angel of Jehovah, the angel of God, the angel of his presence." See also "Jehovah" and "I Am," as designating the same person. He speaks with absolute authority, and accepts divine worship. Scripture writers apply to him the divine names, Elohim and Jehovah.¹ Signs of his presence were variable, as flamelike, cloudlike, an earthquake, a strong wind, a still, small voice, the looks and bearing of a man. His work was that of Mediator between God and

¹ See Doctor Goodspeed, "Bib. Sac.," July, 1879.

his people, identical in quality with that of Jesus Christ (Heb. 3 : 1 ; John 3 : 17, 34 ; 5 : 36 ; 6 : 29, 57 ; 7 : 29 ; 17 : 3, 8, 21). The angel of Jehovah was identified with the higher nature of Christ by New Testament writers. (See 1 Cor. 10 : 4 ; Luke 1 : 15-17 ; comp. Exod. 23 : 20, 21 ; Judg 2 : 1-5 ; Mal. 3 : 1-4). The Mediating angel prepared the way for his own work in the fullness of time. The prophetic passages embrace part of Psalms 2, 45, 72, 110, and paragraphs in the prophetic books. Some leaders in "higher criticism" affirm that these typical predictions belong to the times of the writers. But the principles of righteousness are eternal ; predictions of these foretell their realization. No one of the kings of Judah and Israel was the ideal king. He was set before them by the prophets so that spiritual Israel lived by hope. Typical prophecy may have led to higher standards of government and blessing. The second Psalm is applied to Jesus Christ (Acts 4 : 25, 26 ; 13 : 33 ; Heb. 1 : 5 ; 5 : 5). It is of value as evidence of the Godhead of Jesus Christ. The forty-fifth Psalm celebrates the righteousness, power, glory, and happiness of the Messiah. (See Heb. 1 : 8, 9 ; Eph. 5 : 23 f.) It may have referred primarily to some Jewish monarch who was a type of Christ. The seventy-second Psalm is a poem, a prophecy, a gospel. We are required by just principles of interpretation to look upon it as relating to Christ, and asserting his divinity. (See ver. 17.) The one hundred and tenth Psalm represents the Messiah as

an eternal Priest-King; it is descriptive of Christ. (See Matt. 22 : 44; Mark 12 : 36; Luke 20 : 42, 43; Acts 2 : 34, 35; Heb. 1 : 13; 10 : 13; 1 Cor. 15 : 25; Eph. 1 : 22; Heb. 2 : 18; 1 Peter 3 : 22.) Isa. 9 : 5, 6 must refer to Christ; it ascribes to him a divine nature and office, and teaches his deity. Micah 5 : 2-5 is a remarkable prediction of the Messiah. Zech. 13 : 7 associates Christ with Jehovah of hosts. (Comp. John 14 : 9; Phil. 2 : 6; Col. 1 : 15; Heb. 1 : 3; Rev. 22 : 1, 3.) Mal. 3 : 1 speaks of Jehovah himself in the person of Christ as the messenger of the covenant, a refiner and purifier. Daniel's vision (Dan. 7 : 13, 14) was typical of the kingdom and reign of Christ. A kingdom which should be divine; the true God will not give his glory to another.

2. Evidence of his divine nature is in the language of Christ.

(1) In the synoptical Gospels. He claimed : *a.* superhuman knowledge, particularly of future events contingent on the free agency of man (Mark 11 : 2-6; Luke 19 : 30-34; Matt. 26 : 31-35; Mark 14 : 27-31). *b.* To work miracles (Matt. 14 : 19-21; Mark 6 : 41-44; Matt. 11 : 5; 15 : 30, 31; Luke 8 : 41-56; 7 : 11-17). *c.* To empower others to work miracles (Matt. 10 : 8; Luke 9 : 1, 2; Mark 6 : 7, 12, 13). *d.* To forgive sin (Matt. 9 : 2-6; Mark 2 : 5-12; Luke 5 : 20-26). *e.* To rule over all things (Matt. 11 : 27; Luke 10 : 22; Matt. 28 : 18; 18 : 20). *f.* To know the Father directly (Matt. 11 : 27; Luke 10 : 22). *g.* To be the Son of God, implying same-

ness of nature (Matt. 10 : 32, 33; 11 : 27; 16 : 17, 27). *h.* To be the final Judge (Matt. 7 : 21-23; 13 : 41-43; 19 : 28, 29; 25 : 31 f.; Mark 14 : 62; Luke 9 : 26; 22 : 69, 70).

(2) In the fourth Gospel. *a.* To be from above, with the Father (John 3 : 13; 6 : 38-62; 17 : 5). *b.* To be the Son of God, knowing the ways of the Father and doing what he did (John 5 : 17-27, 36, 43; 6 : 40; 10 : 37, 38). *c.* To possess divine attributes (John 3 : 13; 8 : 58; 14 : 9; 16 : 15; 17 : 10). *d.* To be the source of life and light to men (John 12 : 36-46; 11 : 25; 14 : 6). Connect John 10 : 30 with John 14 : 9-11, and learn that Christ recognized the deity of the Father and was one with him in word and being. He declared his proper Sonship, that he and the Father had the same kind of nature—that there was identity at the very root of being and power, and that the activity of the one was the activity of the other (John 3 : 13; 8 : 56; 16 : 15).

(3) In the book of Revelation the words are Christ's (Rev. 1 : 1-3). *a.* He is the Son of God in a sense which makes him divine (2 : 18). *b.* He is eternal (1 : 17, 18; 2 : 8; 22 : 13). *c.* He is the Word of God, King of kings, Lord of lords (19 : 11-16). *d.* He is worshiped by the heavenly hosts (5 : 12-14). *e.* He is associated with God as source of life, light, and joy in heaven (21 : 22, 23; 22 : 1-5).

3. *Evidence in the language of the New Testament writers.*

(1) In the synoptical Gospels and the Epistles of

James, Jude, and Peter. They looked upon Jesus
a. As knowing the thoughts of men (Matt. 12 : 25 ; Mark 2 : 8 ; 8 : 17). *b.* As the Son of God (Matt. 16 : 16 ; Luke 1 : 32, 35 ; Matt. 3 : 17 ; 17 : 15 ; Mark 9 : 7 ; 2 Peter. 1 : 17 ; 1 Peter 1 : 3). *c.* As head and Lord of Christians (James 1 : 1 ; 2 : 1 ; Acts 10 : 36, 42 ; 1 Peter 1 : 8 ; 3 : 15, 22 ; 2 Peter 1 : 1, 8, 11, 14 ; 2 : 1, 20 ; 3 : 18 ; Jude 1, 4, 17, 21, 25).

(2) In the writings of Paul, and in Hebrews. *a.* As with the Father, the source of grace, mercy, and truth to believers (Rom. 1 : 7 ; 8 : 9 ; 15 : 18 ; 16 : 20 ; 1 Cor. 1 : 3 ; 16 : 23 ; 2 Cor. 1 : 2 ; 13 : 14 ; Gal. 1 : 3 ; 6 : 18 ; Eph. 1 : 2 ; 3 : 19 ; 6 : 23, 24). *b.* As possessor and giver of the Holy Spirit (Rom. 8 : 9 ; Gal. 4 : 6 ; 2 Cor. 3 : 14). *c.* As having supreme authority in the church (1 Cor. 1 : 1 ; 5 : 4 ; 7 : 12 ; 15 : 24, 25 ; 2 Cor. 4 : 4, 5 ; 5 : 20 ; 10 : 8 ; Eph. 1 : 21, 22 ; 2 : 20 f. ; 5 : 5 ; Col. 1 : 18 ; Heb. 3 : 3, 6). *d.* As one by whom and for whom all things have been made and are sustained (1 Cor. 8 : 6 ; Col. 1 : 16, 17 ; Heb. 1 : 2, 3, 10). *e.* As the final judge of mankind (1 Cor. 4 : 5 ; 2 Cor. 5 : 10 ; 1 Thess. 4 : 15-17 ; 2 Thess. 1 : 6-10 ; 2 Tim. 4 : 1, 8). *f.* As the perfect image of God (Col. 1 : 15 ; Heb. 1 : 13 ; Col. 1 : 19). *g.* As the own and well-beloved Son of God (Rom. 1 : 3, 4, 9 ; 8 : 3, 29, 32 ; 2 Cor. 1 : 19 ; 11 : 31 ; Gal. 2 : 20 ; 4 : 4 ; Eph. 4 : 13 ; Heb. 1 : 2, 5, 8 ; 4 : 14 ; 5 : 8 ; 6 : 6 ; 7 : 3). *h.* As being in the form of God before incarnation, and God, Creator, and supreme mediatorial King (Phil. 2 : 6 ; Rom. 9 : 5 ; Heb. 1 : 8, 10 ; Col. 2 : 9).

i. As addressed in prayer, and the object of religious worship (1 Cor. 1 : 2 ; 2 Tim. 4 : 18, 22).

(3) In the writings of John. He teaches : *a.* The existence of the Word, or higher nature of Christ in the beginning (John 1 : 1 ; 1 John 1 : 1, 2). He excludes all thoughts of origin. *b.* That the Word was with God in affection and fellowship. *c.* That by the Word all things were brought into existence (John 1 : 3). *d.* That he was the source of all life, not strictly divine (John 1 : 4, 5 ; 1 John 1 : 2). *e.* That the incarnate Word was in intimate and loving communion with the Father (John 1 : 14, 18). *f.* That he knew the mind of God, and the hearts of all men (John 2 : 24, 25 ; 5 : 6 ; 6 : 61, 64 ; 11 : 13, 14). *g.* That he was the only begotten Son of God, as to his divine-human being and personality (John 1 : 14, 50). *h.* That he was truly God (John 1 : 1 ; 20 : 28 ; 1 John 5 : 20 ; John 1 : 18). The frequent application of the title Lord to Christ by the apostles proves that they believed him to be God.

4. *Jesus Christ as Human.* The Old Testament predictions are of the Messiah as human as well as divine. In the New Testament it is taught that Christ in his lower nature is truly man.

(1) In those which call him Man (John 8 : 40 ; Rom. 5 : 15 ; 1 Cor. 15 : 21 ; Phil. 2 : 7, 8 ; 1 Tim. 2 : 5).

(2) In which he is called the Son of Man (Matt. 8 : 20 ; 9 : 6 ; 26 : 64 ; Mark 9 : 9 ; Luke 9 : 22 ; John 5 : 27 ; Acts 7 : 56). This title is used more than eighty times by Christ, once by Stephen,

twice in the Apocalypse. It is traced to Dan. 7 : 13, and characterizes Jesus as the true Messiah ; it is a descriptive title derived from the human nature of Christ (Matt. 1 : 1 ; 12 : 23 ; 21 : 9 ; Luke 20 : 41 ; Rom. 1 : 3 ; 2 Tim. 2 : 8).

(3) That in which human properties and susceptibilities are ascribed to him (Matt. 4 : 1 f. ; 26 : 37 ; Luke 2 : 52 ; John 11 : 33, 35 ; Heb. 2 : 17 ; 4 : 15). Christ had the spiritual as well as bodily nature of man.

(4) In which his lower nature is called flesh (John 1 : 14 ; 1 John 4 : 2 ; 2 John 7 ; Rom. 8 : 3 ; Heb. 2 : 14). Flesh and blood represent human nature as frail and mortal.

(5) Which describe his official work, making it necessary for him to be man as well as God. For as such, *a.* He could be under the law and honor it (Rom. 5 : 19 ; Gal. 4 : 4). *b.* He could suffer as an expiatory sacrifice (Heb. 9 : 24-28 ; 1 Peter 2 : 24). *c.* He could sympathize with men in weakness and trial (Heb. 2 : 17 ; 5 : 7-10). *d.* He could raise men to fellowship with God, and this by virtue of his true humanity.

5. *Jesus Christ Uni-personal.* Two natures were brought together in one person, he was uni-personal, having one consciousness, one will.¹ Proof of Christ's personal unity is found : *a.* In his conception and birth ; a single person was the result. *b.* In the use of the pronoun *I* in speaking of himself. The few cases of the use of "we" does not in-

¹ See Hagenbach for history of theories, *e. g.*, Monothelites and Duothelites.

validate this. "We" often means the Father and the Son. *c.* In his resurrection and ascension; as God-man he rose from the dead, and ascended to the right hand of the Father; hence deity and humanity are united in him forever. *d.* In his habit of predicting what depended on his divine nature, and also on his human nature (Matt. 12 : 25 ; 17 : 27 ; John 2 : 25 ; 3 : 13 ; 21 : 17 ; 8 : 58). Whatever Christ did by virtue of either nature received character from the other.

6. *As affected in his divinity and humanity by the incarnation.*¹ Apollinaris held that Christ had not a genuine human soul. Nestorius admitted an ethical rather than a physical union of the two natures, thus practically denying the unity of Christ's person. Cyril emphasized the unity of Christ, but he attempted to find in Christ a resultant of forces, human and divine, or as Dorner says "the human is changed into the divine," giving a magical aspect to the human, in contrast to the mechanical union, as held by Nestorius. Both these views are arbitrary, and merely theoretical. The theory of Leo² was adopted by the council of Chalcedon, A. D. 451. It presented the cardinal facts concerning Christ's true nature; but it does not attempt to show in what the humiliation of the Logos consisted. The theory of Gess,³ which has several advocates in modern times, is that the Logos, or Word, became

¹ For extended discussions of various theories reference must be made to Hagenbach's "History of Doctrine"; Bruce's "The Humiliation of Christ"; Dr. A. H. Strong, "S. T.," p. 380 f., and especially "Christology," in Schaff-Herzog.

² Leo the Great.

³ W. F. Gess.

human, having the divine attributes, while their action was suspended. The Logos exercised his energies within the limits of mere humanity. This view presents no proper union of deity and humanity in the person of Christ, and affirms a change in the Logos which is incredible.¹ Theory of Thomasius. This differs little from that of Gess. It taught that Christ had two souls united in one person, both of these souls advanced in knowledge and grace until his death. These two theories are contrary to the claims of Christ, and are inconsistent with any proper idea of the relation between essence and attributes. The theory of Dorner seems to agree with that of Leo, and contains the idea that the divine Word communicated himself, partially at first, to the human nature of Jesus, and then in larger measure, as that nature could receive him ; thus attempting to account for the facts relating to the early life and development of Christ while on earth. Without advocating any human theory we may adopt the following statement : That the divine Word so entered into human nature in Jesus Christ that his theanthropic consciousness and experience embraced the action of both divine and human powers and susceptibilities. His lower nature was human, finite, capable of growth ; the limits of his human intelligence were present to the consciousness of Jesus, as well as the perfection of his divine intelligence. The law of his action as Mediator between God and man may have been : *a.* that

¹ See Scripture Texts. Dr. Hovey's "Christian Theology," pp. 207-209.

both his divine and human faculties were concerned in what he did as God-man, the action of his higher nature being within the limits in which the action of the lower nature could take part ; *b.* that the human intelligence of Christ apprehended all he taught, for he taught as a theanthropic being ; *c.* that the human faculties of Jesus shared the knowledge of the divine as to all that his Messianic work required.¹

This view it is believed (1) agrees with the import of many passages of the New Testament. (See Matt. 11 : 27 ; John 5 : 17-26 ; 8 : 58 ; 10 : 28-30 ; 14 : 9.)² (2) It ascribes to Christ a truly theanthropic experience. In him the divine Word entered into conscious personal union with human nature. "*Totus in suis, Totus in nostris.*" Only thus could the truly divine Being have personal experience of human weakness and woe. (3) It offers itself to the mind more readily than any other view. This may be tested by appeal to the history of Christian faith, and to the action of one's own mind on the subject. Doubtless the truth indicated can be expressed only in part, the whole truth transcends human reason. Who can understand the miracle of the incarnation ? It is enough to affirm that in it there was no paralysis of the divine, no mutilation of the human. Christ stands before the world "Very God and Very Man." Effect of the incarnation on the human nature of Christ. As to his humanity we say *a.* That the

¹ See Dr. Schaff, in "Lange," on John 4 : 18.

² See translations of Alford and R. V.

perfection of Christ's character and development as man was due to the personal union of his human nature with the divine Word. *b.* Whatever relates to the genuineness of his humanity is singularly interesting to thoughtful men at the present time. To show how Christ's humanity was affected by the incarnation, it may be said (1) that the human nature of Jesus, though derived from Mary, was purified from all moral evil, or bias to moral evil, by the Holy Spirit at the moment of its union with the divine Word (Luke 1 : 35). But of Mary's immaculate conception the Scriptures afford no proof. The Scripture further teaches *a.* That the Logos did not enter into union with human nature in its fallen state. Rom. 8 : 3 uses the phrase "The likeness of sinful flesh," meaning that Christ had a human nature, but not a sinful nature. *b.* That he could be tempted as Adam was when innocent. *c.* That his atonement presupposes holiness and not sinfulness. (2) The human nature of Jesus was supported by the presence of the Holy Spirit during his public ministry (Matt. 3 : 16 ; 4 : 1 ; Luke 4 : 1 ; John 3 : 34 ; Acts 1 : 2). What the revelation of the Spirit's work in the soul of Christ may have been to that of his higher nature is unrevealed. The human soul of Christ was doubtless moved by the Spirit to desire and seek what the incarnate Word desired and taught, thus illustrating the perfect unity of aim and spirit which distinguished Christ from other men. (3) That

the human nature of Jesus was helped forward in knowledge and virtue by light which his divine nature imparted. This is inferred from the fact that it was the Word, the revealer of truth, with whom this human nature was in personal union. We conclude therefore : That in his theanthropic work, both natures of Christ participate ; that the possibilities of appropriation by the lower nature furnished a moral limit to the action of the higher ; that he should reveal his perfections on a scale determined by the ability of a wholly human soul to appreciate his work, was therefore embraced in the humiliation of the divine Word. It has been thought by some theologians that the Logos would have become incarnate if mankind had not sinned. They refer to Col. 1 : 15-17 ; Eph. 1 : 10, 22, 23 ; 4 : 15, 16 ; Col. 1 : 18-20. But see Acts 2 : 23 ; Matt. 20 : 28 ; John 3 : 16, 17 ; Rom. 8 : 3 ; Gal. 4 : 4, 5 ; Heb. 2 : 14-16 ; 1 Tim. 1 : 15 ; 1 John 3 : 8. These verses prove that the reason for the incarnation was the lost condition of man ; though in the mind of God human redemption may have been intended to exert a beneficent influence on other rational beings. Other passages are also to be noted ; as Col. 1 : 18-20 ; Eph. 1 : 10, 21-23 ; 3 : 10 ; Phil. 2 : 9-11 ; 1 Peter 1 : 12, which teach that the manifestation of God in Christ reveals the divine wisdom and goodness. But this does not prove that the incarnation, apart from redemption, would have been wise or necessary. If the evil had not been present, it would seem that the

humiliation would not commend itself to reason or conscience. God's appearance to *innocent* men had in it no element of humiliation or suffering.

7. *Work of Jesus Christ.* This is described as Mediatorial (1 Tim. 2 : 5). Three kinds of service appear : Sacrificial, Prophetic, Kingly.

(1) The self-sacrifice of Christ. *a.* Some words and phrases may be defined. Atonement signifies reconciliation. The atonement made by Christ is his sacrificial act by virtue of which God might be just and the justifier of him that has faith in Jesus (Rom. 3 : 26). Reconciliation is the union of God and the believer through the sacrifice of Christ. Propitiation, *ἱλασμός* or *ἱλαστήριον*, indicates the mind of God in its attitude toward the believer (Rom. 3 : 25 ; 1 John 2 : 2). Redemption, *ἀπολύτρωσις*, is the freeing, as by ransom, from the guilt and penalty of sin (Gal. 3 : 13 ; Heb. 9 : 12). Justification is a judicial act, declaring one to be free from guilt, and to be treated as innocent. Forgiveness is the act of God in remitting sin. Satisfaction expresses what, in Christ's sacrifice, is rendered to the ethical nature of God as the author and upholder of the divine law. It declares Christ's sacrifice equivalent to the penalty of sin. Remission is the putting away of sin and its consequences. Expiation expresses the complete satisfaction for sin wrought in the sacrifice of Christ for those who believe. Substitution is standing for another, as Christ stands in his sacrifice in the sinner's place. Vicariousness represents

the state in which Christ is while in the sinner's place. Moral good is right voluntary action or feeling. Moral evil is wrong voluntary action or feeling. Natural good is happiness, satisfaction. Natural evil is pain, or loss of happiness. Moral good is ordinarily a source of natural good, but it may be, through sympathy and self-sacrifice, a source of natural evil. God esteems voluntary righteousness so highly that he made men capable of it, though at the risk of their choosing wrong. He also so esteems social and brotherly life as to make men capable of it, though at the risk of suffering on the part of the good, through connection with the bad. Moral evil is ordinarily a source of natural evil, but natural evil may be favorable to righteousness and become preventive, or repressive, of sin. Natural evil is God's protest against moral evil. God cannot punish sin by sin. Natural evil therefore must be borne by the sinner himself, or he must know that another has borne it for him.

(2) Grounds, reasons, or motives for the self-sacrifice of Christ. These are found in passages which *a*. Teach the necessity of Christ's self-sacrifice (Matt. 16 : 21 ; 26 : 54 ; Mark 8 : 31 ; Luke 9 : 22 ; 13 : 33 ; 22 : 27 ; 24 : 7, 26, 44, 46 ; John 3 : 14 ; 9 : 4 ; 12 : 34 ; 20 : 9 ; Acts 2 : 23 ; 3 : 18 ; 4 : 10-12 ; John 12 : 24, 27, 32, 33 ; Rom. 8 : 33, 34 ; Heb. 2 : 17 ; 8 : 3 ; 9 : 16, 22, 23, 26 ; Rom. 5 : 9). These represent the death of Christ as embraced in the eternal purpose of God, as the cause or ground of human salvation ; as necessary to the

restoration of fellowship between God and man ; as related to the repentance and forgiveness of men. But it seems improbable that Christ's death was necessary to make his moral influence strong enough to move men to repent. *b.* That God's love to men is a reason for Christ's self-sacrifice (John 3 : 16, 17 ; 1 John 4 : 9, 11 ; 1 Cor. 1 : 3, 4 ; 2 Cor. 5 : 18, 19 ; Matt. 5 : 44-48 ; 1 Peter 1 : 3-5 ; Rom. 8 : 32 ; Luke 19 : 10 ; Matt. 20 : 28 ; Gal. 3 : 20 ; Phil. 2 : 5 ; 2 Cor. 8 : 9 ; 1 Tim. 2 : 4-6 ; Eph. 1 : 7 ; 2 : 4). These passages represent God as moved by his love to send his Son to save men, and Jesus Christ as influenced by the same love. In the case of sinners this love includes deliverance from sin, from its penalty, and restoration to fellowship with God. *c.* That God's righteousness with his grace is the reason for Christ's sacrifice (Rom. 3 : 25, 26 ; 2 Cor. 5 : 21 ; Gal. 3 : 10, 13 ; 1 Tim. 2 : 5, 6 ; Heb. 9 : 14, 15, 28 ; 1 Peter 2 : 24 ; Phil. 3 : 9). Rom. 3 : 25, 26 is a clear and comprehensive statement of this proposition.

The question arises : Was it right for the Supreme Ruler to require a sinless being to suffer for the good of sinners ? Answer : (1) It is right for the Supreme Being to require a sinless being to do what is right for such a being to do. To suffer in behalf of another is often right. If the moral ruler of the universe requires sin to be followed by loss or pain, but permits the good to bear the natural evil in place of the bad as the means of their salvation, then it is easy to see how Christ's death illustrates

God's righteousness. (2) It is right for God to require a sinless being's action, which is like his own in moral aim. God sustains moral order. Christ was a theanthropic being and could have no fellowship with sin, or moral disorder. This shows the moral necessity of his suffering for the sinner's salvation. (3) The other passages noted show that Christ identified himself with the race. God treated him as if he were bearing all human sin in himself. God did this in order that men might enter into union with Christ and be treated as righteous. Gal. 3 : 10, 13 and 1 Tim. 2 : 5, 6 refer to vicarious penal suffering. This suffering was sufficient for all men, it was efficient for believers who are actually saved. Heb. 9 : 15, 28 teaches that Christ's death had this redemptive efficacy under the first covenant, and that at his second coming he will be "apart from sin." In 1 Peter 2 : 24 is asserted Christ's sympathy with fallen men. In Ps. 40 : 12 he calls human sins "my sins" though he was sinless. (4) Which represent Christ's self-sacrifice for sinners as propitiatory (1 John 2 : 2 ; Rom. 3 : 25 ; Heb. 2 : 17 ; Luke 18 : 13). These passages mean that Christ's sacrifice expressed God's desire to be gracious to sinners, while not allowing them to think lightly of their sins. This is the idea of propitiation or atonement. It was shadowed forth (Heb. 10 : 1) in the Mosaic ritual. (See Lev. 1 : 4 ; 4 : 4, 20, 30, 33 ; 17 : 11 ; 19 : 22 ; Exod. 29 : 36 ; 30 : 10.) The offering for sin was with blood. "Without the shedding of blood there was no re-

mission.” The New Testament teaching is that Christ’s death was vicarious. “It is central to Christianity.” (5) Which represent Christ’s self-sacrifice as a ransom for sinners (Matt. 20 : 28 ; Mark 10 : 45 ; 1 Tim. 2 : 6 ; Heb. 9 : 12 ; Titus 2 : 14 ; 1 Peter 1 : 19 ; Luke 24 : 21 ; Rom. 3 : 24 ; 8 : 23 ; 1 Cor. 1 : 30 ; Gal. 3 : 13 ; Eph. 1 : 7, 14 ; Col. 1 : 14 ; Heb. 9 : 15 ; Rom. 5 : 9). Thus Christ is said, metaphorically, to deliver sinners through his death from the retributive wrath of the holy God, and the merited penalty of sin. Questions : What is the ransom paid ? From what are sinners delivered ? How is it related to their deliverance ? Answers : *a.* The ransom is Christ’s life, his own precious blood, his death, or himself given up unto death (Matt. 20 : 28 ; Heb. 9 : 12 ; Rom. 3 : 25 ; Eph. 1 : 17). This term includes all his suffering in behalf of sinners. *b.* Sinners are delivered from divine condemnation in view of the death of Christ, whom they accept as Saviour (Gal. 3 : 13). Christ redeemed believers from the power and penalty of sin, or from sin, guilt, and penalty. *c.* Christ’s death has a moral influence on the heart of sinners ; it tends to lead them to repent and believe in the mercy of God, and to excite hope in that mercy. This hope is likely to become faith in Christ, as they see that he suffered that they might be delivered and have peace. Christ’s death expresses both the righteousness and the love of God.

(6) Which represent Christ’s sacrifice as qualify-

ing him to make *intercession* especially for believers in him (1 John 2 : 2 ; Heb. 7 : 25-27 ; 9 : 24). In granting forgiveness God takes account of Christ's sacrifice in their behalf. In two directions the moral influence of Christ's sacrificial death makes itself felt: *a.* On the mind of the Father (John 16 : 23, 24 ; 1 John 2 : 2 ; Heb. 7 : 25-27 ; 9 : 24). *b.* On the minds of men through the Holy Spirit and the word of truth (John 16 : 8-15 ; Rom. 8 : 15, 26, 27, 32 ; 1 Cor. 1 : 23, 24). Does not the efficacy of intercessory prayer rest on the same principle of moral government as the efficacy of vicarious suffering ? The answer must be yes, for there seems no limit to the vicarious service God may accept from one man for another, if that service does not sanction wrong. Men are as a race, a society, a family responsible for one another's good. Forgiveness of sin for Christ's sake requires the sinner to repudiate sin and accept Christ. It does not sanction wrong.

Theories of the Atonement. These may be fully considered in the study of the History of Doctrines. Briefly, they may be classified here under four heads :

1. Those which affirm that the death of Christ benefits and saves men by its moral influence on their moral characters, that is, its function is restricted to that of moral influence. Its authors are Socinus, Channing, Bushnell.

2. Those which affirm the moral influence theory and that the atonement was such a substitute for

the penalty of sin as to render it consistent for God to forgive and save those who trust Christ. See Hugo Grotius, Edwards A. Park, Campbell, Potwin.

3. Those which affirm further that the atonement consisted in bearing the penalty to which sinners are justly condemned.¹

4. Those which affirm the moral influence theory, and also that the whole race of mankind is naturally in Christ, and was therefore punished in his suffering and death.² Socinians accept some positive elements concerning Christ, which are approved by nearly all Christians. But they deny that Christ suffered equivalent punishment for our sins, which doctrine we believe the Scriptures plainly teach. Doctor Channing on the atonement fails also to recognize the Saviour's work as necessary to the forgiveness of sins, as we think the Scriptures declare. Doctor Bushnell's treatise on the subject endeavors to show that Christ's sufferings are in no sense a substitute for the penalty due to sinners, but wholly sympathetic and for the sole purpose of moving sinners to repentance. These moral influence theories restrict the benefit of the atonement to those who know Jesus Christ as a historical person. Other theories affirm not only the moral influence of the atonement, but also that it was such a substitute for the penalty of sin,

¹ See Anselm, "*Cur Deus Homo*"; Turretin, "*De Necessitate Satisfactionis*"; Hodge, "*Systematic Theology*"; Shedd, "*Dogmatic Theology*." See also Doctor Strong's valuable discussions in "*Systematic Theology*," p. 397 f.

² See Maurice noted by Crawford in "*The Scripture Doctrine of the Atonement*." See also Alford, "*Sermons*," noted by Crawford.

as made it consistent with God's holy character for him to forgive and save all those who trust in Christ. Grotius' theory has been called the governmental theory. It teaches that God as a ruler may remit penalties when something else is provided which will serve the same purpose. Doctor Park's theory is that "the essence of the atonement consisted in the sacrifice of the God-man as a substitute for sinners." "The atonement relates to the whole universe as a revelation of God's estimate of his law, of the value of human souls, of his love to the children of men." This theory rests on governmental analogy. Another statement of this theory is by L. S. Potwin.¹ This carefully stated theory assumes that condemnation of sin is primary and essential, but punishment is only secondary, not strictly essential; that approbation of righteousness is primary and necessary, while reward is secondary and dispensable. The theory aims to be ethical, as well as rectoral. These theories assume that happiness is the only good, and love the only virtue. Still other theories affirm not only the moral influence of the atonement, but also that it consists in Christ's sharing the penalty to which sinners are justly condemned. Anselm's doctrine is that sin is withholding from God the service due him; sin is a debt no sinner can pay; only the God-man can satisfy the divine claim; Christ's obedience freely rendered makes good the

¹ Bib. Sac., 1867, "The Atonement in the Light of Conscience." See Doctor Hovey, "C. T.," p. 244 f.

failure of men.¹ Turretin uses the word "satisfaction" to explain the atonement in its relation to the justice of God. In Christ, sinners suffered the penalty for sin and obeyed the divine law. As to the extent of the atonement Turretin held that it was sufficient for all, but designed for those only who will be saved by it. Dr. Chas. Hodge's doctrine is elaborated in "Systematic Theology," Vol. II. Christ assumed the sinners' obligation to satisfy divine justice. "He did this by bearing the penalty of the law in their stead."² Doctor Shedd's theory declares "the death of the incarnate Deity is expiatory, it relates to the divine justice and to the human conscience; it satisfies justice, and placates the ethical feeling manifest in the remorse in the conscience of the sinner. Other divine attributes are conditioned and limited by justice." Natural religion teaches that God is holy; revealed religion teaches us to believe in the divine clemency. God's pity toward the sinner is God's satisfying his eternal justice for him. Thus God is just while he justifies (Rom. 3 : 26) and his mercy is one with his truth and his love. The action of conscience, he holds, favors this view, and the ethical nature is satisfied. "The doctrine of a plenary satisfaction by an infinite substitute is the only one that ministers to evangelical repose."³ It may be remarked that this theory assumes to exalt one di-

¹ See "Ency. Brit.," s. n.

² See "Presbyterian Confessions of Faith," Chap. 8.

³ See "Dogmatic Theology," Vol. II., p. 399.

vine attribute, justice, above all others, and asserts that the sinless Ruler may, at pleasure, bear as a substitute the punishment due to sinners.

We briefly note : Theories which affirm not only the moral influence of the atonement but also that the whole race of mankind is naturally in Christ and was therefore punished in and by his suffering and death. (1) Maurice taught that "Christ was the original man, the type of creation," and he appeals to Gen. 1 : 26 ; 2 : 5, 6 ; Matt. 25 : 35-40 ; Col. 1 : 15. But the answer is : Paul teaches that Adam was the original man (1 Cor. 15 : 45) and only those who believe in Christ are justified. (2) Dean Alford's theory was that "Christ's body was the body of mankind. When it was offered up on the cross we were offered up. It was the offering of human nature and at once all mankind was acquitted of guilt." Thus, it will be seen, the condition of faith was set aside. (3) The "Andover Theory."¹ "Christ has an organic relation to the race ; when Christ suffers the race suffers. Humanity, with Christ in it, is propitiated to the divine thought from all eternity. To the world before Christ came God was unreconciled because the world had no knowledge of God in Christ." But let this theory be tested by Scripture. (4) Theory of James Rely, London, 1759.² He claimed this union to be between Christ and the human race and he taught thus universal salvation. Some

¹ See "Progressive Orthodoxy."

² See "Union ; or, The Affinity Between Christ and his Church."

elements of truth will appear in these theories. They agree that the mission and work of Christ on earth culminated in his death and resurrection, that they express Christ's love to God and men, that they furnish motives to repentance and faith. But all human theories must probably fail in reflecting the entire teaching of Scripture or in satisfying human reason, conscience, and feeling. We believe the Scriptures teach that God is displeased with sinners while desirous of their well-being; that in and by the work of Christ both these emotions of the Divine mind are expressed and satisfied. We believe that Christ, in his humiliation and death, revealed the righteousness and love of God. We believe he may bear whatever divine righteousness and love move him to bear. This cannot include sense of personal guilt except by way of sympathy, by which also he might suffer the deepest anguish. It cannot include annihilation, since that does not belong to the nature of the case. The following propositions appear rational and scriptural, approved by conscience and supported by history : In God's government and mind (1) holiness is the supreme good, the highest end sought in the creation of moral beings. (2) Love supreme toward God, equal love toward equals, is a chief element and condition of holiness in created beings. (3) With holiness is associated happiness, thus constituting the only conceivable good for conscious beings. Holiness is moral good, happiness is natural good. (4) With sinfulness, the op-

posite of holiness, are associated pain and loss, the opposites of happiness. This association is not arbitrary, but grounded in the Divine holiness. (5) God's estimate of the ill desert of sin is revealed by the certainty and amount of natural evil which he has connected with it or by the amount of this evil and the difficulty or impossibility of annulling it. (6) God may have made his moral universe to be governed by the rule that sin must be followed by loss and suffering, either in the person of the sinner or his associates, this loss and suffering being the reaction of God's holiness against sin, mediated, however, by the nature of moral beings and their relation to one another and to God. (7) Punishment for sin is a natural evil, a reaction against sin, neutralizing to some extent its attractiveness and power, a real declaration and testimony of its utter badness. It may be borne by holy beings in behalf of sinners with whom they are closely associated. Vicarious suffering is not absurd under a government which requires us to love our neighbors as ourselves. The obstacle to this is that all men are sinners. (8) This obstacle to vicarious suffering did not exist in Jesus Christ. He was human and sinless. He could bear natural evil in place and behalf of mankind, with whom he associated himself. (9) Jesus Christ was also divine and therefore we cannot limit the amount or the significance of his self-sacrifice in bearing our sins. It seems self-evident that the greater and the more sensitive the being who suffers the greater

may be his suffering in a given time and also the moral significance or value of a given amount of suffering may be the greater. (10) In accordance with the holy will of the Father, Jesus Christ consented to suffer an ignominious death at the hands of sinners (Acts 2 : 23 ; John 19 : 11). Thus he showed his righteousness in human conditions, his loyalty to truth, his approval of God's method of government. (11) That his suffering took the place and served the purpose of punishment of sin is the import of much biblical language (Isa. 53 : 5, 6 ; John 1 : 29 ; Heb. 9 : 11, 16 ; Rom. 3 : 25, 26). These passages present the ethical ground of the atonement, its relation to God, the ruler of the universe. This view accounts for the relation of the atonement to those who lived before his advent and to all mankind (Rom. 3 : 25 ; Heb. 9 : 15 ; Gal. 3 : 16, 17, 28). The suffering of Christ was borne for the good of men. It was necessary to the forgiveness of their sins and was borne for the honor of God in the forgiveness of sins. (12) Hence the whole work of Christ is traced to the love of God (John 3 : 16 ; 1 John 4 : 9, 10 ; Gal. 2 : 20 ; John 15 : 13). It may be love for them as moral and religious beings, a desire for their spiritual welfare in communion with him, for their happiness in the way of right living. His love shown by the gift of his Son is a love of their possible holiness as well as happiness. (13) This work of Christ was doubtless intended to affect favorably the moral and religious condition of other orders of beings besides

mankind (Eph. 1 : 10, 20-22 ; 3 : 10 ; Phil. 2 : 10, 11 ; Col. 1 : 16-20). The Scripture justifies the belief that the work of Christ is an occasion of wonder and praise to good angels. Evil angels seem to be already judged. Though the final judgment by Christ may reveal more fully their exact state, it is certain that they declared that they had nothing to do with Christ while he was on earth. (14) The atonement of Christ ensures the redemption of those only who trust him. Infants may be supposed to be saved, as they are so renewed as to recognize Jesus as their Saviour.

Some objections examined. (1) That Christ's work was done on earth before his death (John 17 : 4 ; 19 : 28-30). But this refers to his work in educating his disciples. (2) Death, the penalty, is spiritual, being a loss of blessed fellowship with God and remorse and despair which Christ could not experience. But this objection is not biblical ; it is purely rational. Beings who have a like spiritual nature can realize and bear the sufferings of another. Sympathy is suffering with another. The fact is, Christ thus suffered. (3) All the conditions for absolute sympathy met in Christ's person. How deep this may be we cannot measure.

Value of Christ's Atoning Work. This may equal his divine dignity multiplied by his perfect obedience, multiplied by his infinite love, multiplied by his supreme sufferings. Doctor Bruce emphasizes four things : Christ's dignity, obedience, love, and his sufferings themselves. Christ's active and

passive obedience may be considered vicarious. "Christ chose to do all that it became us to do before we had fallen and to suffer all that it became us to suffer after we had fallen and thus in both respects to exhibit the perfect living example of what the Lord requires from his creatures." In proof (1) see passages which emphasize the voluntariness of Christ's death (Phil. 2 : 8 ; Heb. 5 : 8 ; 10 : 5 f. ; John 10 : 17, 18 ; 2 Cor. 5 : 14 ; Gal. 1 : 4 ; 2 : 20. (2) See also Paul's words in Rom. 5 : 19. (3) See passages which assert the union of believers with Christ (1 Cor. 1 : 30 ; Eph. 4 : 15, 16 ; John 15 : 1, 5).

For whom did Christ make his life a propitiatory offering ? (1) To effect the salvation of the elect (John 10 : 11, 15, 28, 29 ; 11 : 52 ; Eph. 5 : 25 ; John 17 : 19 ; Rom. 8 : 32 ; John 6 : 39, 40 ; 17 : 2 ; Eph. 1 : 4 ; 1 Tim. 4 : 10). God purposed to save some persons of our race ; these were given to Christ ; he had their actual salvation in view when he laid down his life. (2) To remove every objective hindrance to the salvation of mankind ; to provide for their pardon on condition of faith (1 John 2 : 2 ; John 3 : 16). The atonement was intentionally made sufficient for all men.¹ As to the relation of the propitiatory death of Christ to children who die in infancy, it is believed that they are put into practical relation to the atonement by the secret and renewing work of the Holy Spirit. This seems involved in the language of Scripture

¹ See Doctor Hovey, "Christian Teaching," pp. 268, 269.

concerning the covenant mercy of God (Matt. 18 : 2-6, 10, 14 ; 19 : 13-15). This may account for the lack of anxiety Christians feel in respect to those who die in infancy. David was not concerned about his dead child, though he earnestly prayed for its life.

PART IV

SOTERIOLOGY, OR THE DOCTRINE OF SALVATION

IN discussing this supreme doctrine let us consider
1. *The Relation of Christ to Salvation.* Christ is the revealer of divine holiness and love, through his humiliation and death. The pre-existent Word was the source of life for the world. From the beginning the Word has been the revealer (John 1 : 1-4). Man's nature created in the image of God was a means of knowledge of the Most High (Gen. 1 : 26 f.). But sin turned man from God. The soul's eye was closed. But the revealer still appeared ; some saw and heard him. He led his people and gave them the law. This was his prophetic work, until the Word became flesh. Christ was the revealer in his incarnation (John 1 : 14). He was the revealer of his Father's will in his teaching and work. His revelation of God reached its highest point in his death and ascension. But his prophetic work continued by the ministry of apostles, especially as they told the meaning of his sacrificial, propitiatory, vicarious death (Rom. 3 : 26). The power of Christ's prophetic work, through the Christian centuries, is the power of God unto salvation to every one that believeth (Rom. 1 : 16).

Proof of the moral power of the Saviour's death appears (1) in the contrast between the effect of preaching before and after his death. Notice the effect of the gospel on and after the day of Pentecost when the Holy Spirit was poured out, and the truth produced saving results. (2) In Paul's description of the gospel which he preached (1 Cor. 1 : 23, 24 ; 2 : 2 ; 2 Cor. 5 : 20, 21 ; Gal. 3 : 1). His theme was Christ crucified. This he applied with great effect to the conscience and the heart. (3) In the apostles' account of the influence of Christ's dying love on their own hearts (2 Cor. 5 : 15 ; Gal. 2 : 20 ; 1 John 4 : 19 ; 1 Cor. 1 : 23, 24 ; 2 Cor. 5 : 20). Simply and forcefully do they declare Christ's love and life as the source of their life and love. (4) In the history of the Christian religion wherever it has prevailed, the preaching of the Cross is the power of God unto salvation, unto Jew and Gentile. (See Rom. 8 : 32 ; comp. John 14 : 9.)

2. *The Kingly Work of Christ.* (1) The Scriptures teach that Jesus Christ is now acting as Mediatorial King, subduing the world to himself (Ps. 2, 45, 72, 110 ; Acts 2 : 33 ; Heb. 1 : 3, 4 ; 8 : 1 ; Isa. 9 : 6, 7 ; Luke 1 : 32, 33 ; John 8 : 36 ; 10 : 27, 28 ; 18 : 36 ; Rom. 14 : 9 ; Eph. 1 : 22, 23 ; 5 : 23 ; 6 : 5-9 ; Phil. 3 : 20, 21 ; Col. 1 : 18 ; Heb. 3 : 6 ; 1 Peter 3 : 22. (2) They teach that he imparts to believers their spiritual life (John 14 : 6 ; 6 : 35 ; 15 : 1, 4 ; Rom. 12 : 5 ; 6 : 11 ; 1 Cor. 12 : 27 ; 2 Cor. 4 : 10, 11 ; 5 : 17 ; Gal. 2 : 20 ;

Eph. 2 : 10 ; 4 : 15, 16 ; 5 : 29, 31 ; Col. 3 : 3 ; 1 Cor. 12 : 12 ; Gal. 3 : 1). (3) They teach that he is the final Judge of all men (Matt. 16 : 27 ; 25 : 31-46 ; Acts 10 : 41, 42 ; 17 : 31 ; Rom. 14 : 10 ; 2 Cor. 5 : 10-15). (4) That he is the giver of the Holy Spirit (John 14 : 16 ; 15 : 26 ; 16 : 7-15 ; Acts 2 : 33 ; Rom. 8 : 9 ; Gal. 4 : 6 ; Phil. 1 : 19 ; 1 Peter 1 : 11).

3. *Relation of the Father to Salvation.* (1) This appears in the purpose of God according to election (Rom. 9 : 11). The Old Testament furnishes examples. God chose individuals, as Jacob, or peoples as his descendants. His treatment of them is affected by the official work for which he chose them. God employed some men as messengers to other men to declare his will. The children of Israel were chosen to serve God, and receive and preserve his truth. This was their election.¹ The apostles were chosen to be pupils and friends of Christ and heralds of his gospel. It was an election to privilege and duty, ending in salvation if they were faithful to the end. God also chose men to be saved from sin and death, through his appointed means, without being moved to this choice by any foreseen merit or self-qualification in the person chosen (James 2 : 10 ; 1 : 18 ; Eph. 1 : 4, 5, 9, 11 ; 2 Tim. 1 : 9 ; Rom. 8 : 28, 30 ; 9 : 11, 24 ; Acts 13 : 48 ; 1 Peter 1 : 1-3). God in his grace takes the initiative in choosing men to be saved, but not because of any moral worth or

¹ See Bruce, "Apologetics," p. 208 f.

desert in those chosen. Yet good and sufficient reasons must be in the mind of God, though they may not be revealed. Paul in 1 Tim. 1 : 13 seems to suggest as a reason his own ignorance while in unbelief. But may not as much be said of any sinner saved or lost? It might occur to some to think Paul was chosen because of his fitness for the special work assigned to him (Gal. 1 : 15). But may not this be true in some measure of every Christian believer? Does not God, in his own way, fit each one for his calling? Doubtless God takes account of the prayers of his people in choosing the subjects of grace. Many are led thus into Christian service in answer to prayer. But all this is in accordance with the divine purpose, which embraces the events of time and the means to be used for the end designed. The real reason is found in Eph. 1 : 11 : "According to the good pleasure of his will." (See Eph. 1 : 9 ; 3 : 9-11 ; consult ver. 3-14.) Saved men are elect in Christ, by the will of God, through faith which is the gift of God. All true believers are elected in Jesus Christ unto salvation. In this God deals justly and impartially, since he offers his salvation unto all mankind. In dealing with men as a judge he deals impartially. He has one holy standard, and makes due allowance for different circumstances in measuring the guilt of men. (See Deut. 10 : 17 ; 1 Sam. 16 : 7 ; Job 34 : 19 ; 2 Chron. 19 : 7 ; Acts 10 : 34, 35 ; Rom. 2 : 16 ; Gal. 2 : 6 ; Eph. 6 : 9 ; Col. 3 : 25 ; 1 Peter 1 : 17 ; Luke 20 : 21.

(2) The relation of the Father to salvation through Christ appears in providence. God doubtless prepared the world for the new spiritual forces introduced in pursuance of election. These two forms of divine action are independent. The course of events in nature and society, guided by providence, has much to do with the early training and character of men, and with growth in grace unto the end of life. This appears in the case of heathen nations, and in the facilities of intercourse furnished Christian workers in all the world. Thus God's providential government has a bearing on human salvation through Christ. A close relation appears also to exist between divine providence and the Holy Spirit.

4. *Pneumatology, or the Doctrine of the Holy Spirit.* This topic pertains to the relation of the Holy Spirit to salvation. (1) Deity of the Holy Spirit. This is taught: *a.* In passages which ascribe to him divine attributes or actions (Acts 28 : 25 ; Isa. 6 : 8 f. ; Heb. 10 : 15 f. ; Jer. 31 : 33 ; 10 : 1 ; 1 Cor. 2 : 10, 11 ; John 3 : 5, 6 ; 1 : 13). *b.* Which associate him in action with the Father and the Son (Matt. 28 : 19 ; 2 Cor. 13 : 4 ; 1 Peter 1 : 2). *c.* Which call him God (Acts 5 : 3, 4 ; 1 Cor. 3 : 16, 17 ; 2 Cor. 6 : 16 ; Eph. 2 : 22 ; 1 Cor. 6 : 19). (2) Personality of the Holy Spirit. In proof reference is made: *a.* To the language of Christ (Matt. 28 : 19 ; John 14 : 16 ; 15 : 26 ; 16 : 7-15). He designates him by the masculine pronoun "he." (See also Eph. 1 : 13, 14.) He used at times the pro-

noun “it,” since the word signifying “spirit” is neuter in the Greek language. Independent personal action is often predicated of the Holy Spirit (John 5 : 19 ; 16 : 13). Christ uses of him the words “sent, come, abide, speak, hears, announce, teach, guide, bring, reveal,” and thus implies the personality of the Holy Spirit. *b.* To the language of the New Testament writers. Thus he was associated with the Father and the Son (2 Cor. 13 : 14 ; Matt. 3 : 16, 17 ; Eph. 2 : 22 ; 1 Peter 1 : 2 ; Rev. 1 : 4, 5). He is represented as willing and feeling (Rom. 15 : 30 ; 1 Cor. 12 : 11 ; Eph. 4 : 30), and is spoken of as a personal agent (1 Cor. 12 : 8-11 ; Acts 7 : 51 ; 13 : 2, 4 ; 28 : 25 ; Eph. 1 : 4 ; Rev. 14 : 13 ; 3 : 6). These passages ascribe choice, feeling, will, to the Holy Spirit. God the Father is declared to be the efficient cause of all power and works (1 Cor. 12 : 6). But the essential unity of the Godhead is reason for this. The one infinite Being works in each Person of the Trinity. The Holy Spirit is called the Spirit of God (1 Cor. 12 : 3). But he is also called the Spirit of Christ (Rom. 8 : 9 ; Gal. 4 : 6 ; 1 Peter 1 : 10, 11 ; Acts 16 : 7 ; Phil. 1 : 19). But this seems to indicate his special work in the hearts of men. This also distinguished him from Christ himself, who appeared in human form. The Being called the Holy Spirit in the New Testament, may be the one called Spirit of God in the Old Testament. It is said that the Holy Spirit is the same to God, as man’s spirit is to man (1 Cor. 2 : 11). But Paul has said that God is fully known by his Spirit,

only as man is known by his own spirit. In regard to the whole doctrine of the Trinity, Augustine's advice may well be taken: "Hold with unshaken faith that the Father and the Son and the Holy Spirit are a Trinity, and yet one God, not that what is common to them is a fourth divinity, but that the Trinity itself is inseparable." We are taught that the Father, the Son, and the Spirit have personal distinctions, subjectively each is personally, though not in substance, distinguishable from the others.

5. *Identity of the Holy Spirit and the Spirit of God.* These terms as used by the sacred writers are generally equivalent. The latter appellative is interpreted by the former (Acts 2 : 16 f. ; Joel 3 : 1-5 ; Acts 10 : 38 ; Mark 12 : 36). The same functions are ascribed to both. (1) That of quickening the understanding of men for special service (John 11 : 15 ; Rom. 12 : 6-8 ; 1 Cor. 12 : 28 ; Exod. 31 : 3, 6 ; Judg. 3 : 10 ; 1 Sam. 11 : 6 ; 16 : 14). (2) That of inspiring men to teach the will of God (John 14 : 26 ; 15 : 26 ; 16 : 13 ; Luke 1 : 67 ; Acts 21 : 11 ; 2 Peter 1 : 21 ; 2 Sam. 23 : 2). (3) That of working directly in hearts to sanctify them (Rom. 5 : 5 ; 15 : 16 ; John 16 : 8-12 ; 3 : 3-8 ; Ps. 51 : 8-14). God is spirit and acts as spirit. But the Holy Spirit is a divine person, who has a special office and work in the salvation of souls. This work appears in conviction, regeneration, and sanctification.

Work of the Holy Spirit. 1. *Relation of the Holy Spirit to the Beginning of Christian Life.* A Christian

life is holy instead of sinful, subject to the law of God, and not to the law of self. It is animated by love to God, is predisposed to holy service, and delights in communion with the Father. The Holy Spirit carrying out the will of Christ is the originator of such a life. The Scriptures teach this. See those (1) which speak of the origin of spiritual life under the figure of generation or birth (1 Peter 1 : 3, 23 ; Titus 3 : 5 ; John 1 : 13 ; John 3 : 3, 5-8 ; 1 John 2 : 29 ; 4 : 7 ; 5 : 1, 4, 18 ; 1 Cor. 4 : 15 ; Gal. 4 : 6). 2 Peter 1 : 4 is sometimes quoted to prove that the Holy Spirit in the new birth imparts somewhat of his own essence to the soul. But the text teaches that souls are thus brought into moral likeness to the divine nature, as to its character or holiness. The essence or being of God is not conveyed to men by the fulfilling of these promises of God. The words "generation" and "born from above," signify the new birth as from the Spirit of God, but not as the imparting of the divine essence. (2) Which speak of the origin of the spiritual life in man under the figure of the resurrection from the dead (Rom. 6 : 4, 5 ; 8 : 11, 13 ; Eph. 2 : 5, 6 ; Gal. 2 : 19, 20). Resurrection is a divine act ; only divine power can effect such a change in the moral condition of men. Paul speaks of "walking in newness of life, alive from the dead, dead in sins, alive in Christ" (Rom. 8 : 29, 30 ; 2 Cor. 5 : 15). Their final resurrection and exaltation are also assured by this (Rom. 1 : 4). "The new life" (Gal. 2 : 19) has God for its end, and Christ is supreme. Entrance upon the new

life (Rom. 6 : 2-14) is dying to the old, yet there is no extinction of any faculty of the soul, or any diminution of its essence. It implies a new kind of life, a ceasing to do evil, a beginning to do well. (3) Which speak of the beginning of the Christian life under the figure of a creation or a new creature (2 Cor. 5 : 17 ; Eph. 2 : 10 ; Gal. 6 : 15). One thus becomes a new creature in righteousness and holiness, and unto good work (Eph. 4 : 24 ; Col. 3 : 9, 10). The terms creation and created signify an originating divine action or its result. It is a new kind of being or life. The man does not cease to live, but his life becomes a new, richer, and sweeter life, and with this change in his spirit, all the works and ways of God seem to change. This new creation is the work of the Holy Spirit. (4) Which speak of the beginning of the Christian life under the figure of a divine calling or drawing unto Christ, or into light (John 6 : 44 ; 1 Cor. 1 : 24 ; John 12 : 32 ; 5 : 25-29 ; 11 : 43 ; Rom. 8 : 28-30 ; 1 Peter 2 : 9 ; 1 John 2 : 9, 10). This is "effectual calling," the light reveals Christ in his divine loveliness. The work of the divine Spirit does not conflict with human freedom, nor violate the laws of the soul. The work of the Spirit is subconscious, it is not resisted by the will of man, but the effects may be resisted or rejected, feelings or convictions may be resisted ; the Spirit does not compel belief, he tends to produce a candid, spiritual, receptive temper, responsive to the divine message and leading to faith in Christ,

2. *Relation of the Gospel to the Beginning of the Christian Life.* Truth is spoken of in Scripture as the means to effect the beginning of the Christian life (1 Peter 1 : 23 ; James 1 : 18 ; 1 Cor. 4 : 15). The imperishable seed is the word of God. James calls it the word of truth, which is the means by which the new life appears in full, conscious being. Paul taught of the new life as produced by means of the gospel (1 Cor. 4 : 15). Paul preached the gospel, the Holy Spirit exerted the life-giving power, and converts became alive in Christ. (See also Matt. 28 : 19 ; Rom. 10 : 14-17 ; Matt. 13 : 37, 38 ; Luke 8 : 11). Religious truth is a means of the new life. Truth appeals to the soul, the Spirit prepares the soul to welcome and follow it.

3. *Relation of the Sinner to the Beginning of Christian Life in Himself.* Those who begin the Christian life (1) have some knowledge of the gospel (Matt. 28 : 19 ; Mark 16 : 15, 16 ; Rom. 10 : 17, 18). The history of mankind confirms this view. (2) They give earnest heed to the gospel. Conviction of sin may be momentary, but the soul takes hold of the word of truth seriously before the positive change. (3) They are fully convinced of their own guilt (Acts 2 : 37). (4) They are truly anxious to be saved (Acts 2 : 37 ; 16 : 30). (5) They feel their need of help in order to be saved.¹ But the antecedents to the beginning of the new life place God under no obligation to renew the soul. It must simply trust Christ. With what

¹ See Dr. McLaren on Matt. 9 : 20 f.

action of the soul does the Christian life begin? The inward life is a unit, the Christian graces grow in a cluster. Yet the following order of dependence may be named: *a.* Spiritual discernment. Feeling seems to depend on vision. Spiritual discernment may signify the whole spiritual life of the soul (John 17 : 3). To know God and to love him is to enter into responsive relation to him.¹ *b.* Repentance—*μετάνοια*. This is a turning from self to Christ, from the way of sin to the way of righteousness. The word is not used in the New Testament to express mere regret or remorse, but it means a change of moral purpose or aim.² *c.* Faith. This is trust in Christ, as the personal Saviour. It is logical evidence of the beginning of the new life. It is "the first thing in the world." *d.* Love. This is the soul's supreme preference for God in Christ. (See 1 Cor. 13.) Charnock says "the glory of God is the end of the new creature, self the end of the old man." See Drummond, "The greatest thing in the world." Note also the use of the words *ἀγάπη*, *ἀγαπάω* in the New Testament, to denote Christian love. *e.* Hope. This expects good, and depends on faith. It lays hold on eternal things (Rom. 8 : 24, 25 ; 2 Cor. 2 : 17, 18 ; 1 Peter 1 : 3, 12). How are the work of the Spirit, the influence of truth, and the action of the sinner related to each other at the beginning of the Christian life? The Spirit of God and the influence of truth concur

¹ See Dorner.

² Trench, "Synonyms." Thayer's, "Lexicon of the Greek New Testament."

in moving the sinner to repent. Under their influence his action follows, his new life begins. Hence the work of the Holy Spirit should be joined with preaching the gospel to unregenerate men. The Holy Spirit, using the truth, acts upon the soul. The Holy Spirit may act directly, but the word of truth cannot thus act. The work of the Spirit is the logical antecedent of the word ; both, however, act at the same time. The principle of the new life, or the new disposition, is given by the Holy Spirit, but the action of this life is dependent on truth. The conscious image of Christ in the soul is produced by the word of God. The Holy Spirit makes the soul sensitive to the light of truth when that light, pouring in upon it, originates, as a means, the visible image of Christ, the new life of faith, hope, and love. The action of the Spirit prepares the plate ; the influence of truth brings out the picture. The soul must be susceptible, or the light of truth falls upon it in vain.¹ True Christian experience will not fail to be affected by the fact that the subtle and gracious influence of the Father's ways, in providence, tend toward the new life in Christ. The supposed relation of baptism to the beginning of the Christian life may here be noticed.²

Our appeal is to the New Testament, which supplies important facts. (1) In the apostolic age baptism was preceded by repentance and faith (Acts

¹ See Doctor Hovey, "Christian Theology," p. 299.

² See Decree of the Council of Trent ; The Augsburg Confession ; The Liturgy of the Church of England.

2 : 27-41 ; 8 : 12 ; 16 : 14, 31-33 ; 18 : 8 ; Matt. 28 : 19 ; Mark 16 : 16 ; Matt. 3 : 1-11 ; Mark 1 : 4, 5 ; Luke 3 : 8 ; Acts 26 : 20 ; Luke 23 : 41). (2) Persons were sometimes filled with the Holy Spirit, baptized in the Holy Spirit, and so endowed with miraculous gifts before baptism in the water (Acts 10 : 44-48). The gifts presupposed regeneration, and thus justified baptism. (3) Baptism, Peter describes as the answer of a good conscience (1 Peter 3 : 21). But a good conscience is a fruit of regeneration (1 Tim. 1 : 5, 19 ; 3 : 9 ; 2 Tim. 1 : 3 ; Heb. 9 : 14 ; 10 : 22 ; 13 : 18). (4) Administering the ordinance of baptism was esteemed by Paul subordinate to the work of preaching (1 Cor. 1 : 17-21). This is evidently his view in regard to his own duty, and it appears also from the way in which he generally refers to preaching. He claims to have begotten the Corinthian Christians by the gospel, and disclaims baptizing them except in a few instances (1 Cor. 4 : 15 ; 1 : 14-17).

Some passages have been said to teach baptismal regeneration (John 3 : 5 ; Titus 3 : 5 ; Eph. 5 : 26 ; 1 Peter 3 : 21 ; Acts 22 : 16). If these passages refer at all to the rite of baptism, which is not certain, they do not prove the doctrine of baptismal regeneration.¹ Baptism is the symbol of regeneration ; no true Christian of the first Christian age could substitute the one for the other. The inward change and the outward expression of it were distinct, though each would suggest the

¹ See Doctor Hovey, "Christian Theology," p. 308.

other. Thus Christ taught Nicodemus, "Ye must be born again," ritually and spiritually. The order of thought is rhetorical rather than logical.¹ Paul also blends the inward change with the outward expression of it (Rom. 6 : 2 f.; Col. 2 : 11, 12; Titus 3 : 5; Eph. 5 : 26).² In the apostolic age it was the rule to be baptized in the name of Christ, and to confess him before men in order to be saved (Matt. 10 : 32, 33; 12 : 30; Luke 14 : 26, 27, 33). Exceptions to this rule were doubtless those who were unable to be baptized on account of disease, opposition of parents, or self-distrust. Baptism is not a prerequisite to salvation, except as obedience to the known will of Christ is such a prerequisite.

Relation of the Father, the Holy Spirit, the gospel, and Christians to the growth of the Christian life. This growth is called Sanctification, or the work of making a regenerated person holy.

1. *The relation of the Father to the growth of the Christian life.* Peter exhorts to growth in grace (2 Peter 3 : 18), and Paul prays for this (1 Thess. 3 : 12). In the Scriptures (1) the Father is represented as justifying believers in Christ (Rom. 1 : 17; 3 : 21, 30; 4 : 5; 8 : 30, 33; 10 : 3; 2 Cor. 5 : 21; Gal. 3 : 8). Justification is here asserted to be an act of free grace on the part of God. In himself, apart from Christ, even a believer has no claim to it (Rom. 3 : 24; 4 : 4, 16; 5 : 15-18; Eph. 1 : 6, 7). Forgiveness also is a divine favor

¹ See Rom. 10 : 9; Doctor Hovey, "Christian Theology," p. 302.

² See Doctor Hodge, "Way of Life," p. 267.

unmerited by the recipient. Yet it is a righteous act (1 John 1 : 9). The believer's title to it is in Christ.

(2) The Father does this by accepting believers in Christ as his adopted children, not under law, but under grace. The verb "to justify" occurs thirty-eight times in the New Testament, mostly in the writings of Paul or Luke.¹ The word is a legal term and means to pronounce one right, or righteous, before the law, *rectus in curia* (Exod. 23 : 7; Deut. 25 : 1; 2 Sam. 15 : 4). It never signifies to make a person righteous, but always to declare him righteous. It is used of the decisions of an earthly tribunal (Isa. 5 : 23; Deut. 25 : 1), and of the decisions of the Supreme Ruler at the last day (Matt. 12 : 37; Rom. 2 : 13, 16). It is used as the opposite of condemnation (1 King 8 : 32; Matt. 12 : 37; Rom. 8 : 33, 34). It is also used as allied to the act of revealing sin, or not imputing iniquity (Acts 13 : 38, 39; Rom. 4 : 6-8). Pardon and justification are separable in thought, but in the case of sinners believing in Christ, the two are but different sides of the same act. God at once pardons and justifies (Mark 1 : 4; Luke 1 : 77; 3 : 3; Acts 2 : 38; Rom. 3 : 24; 5 : 9). It is to be added that justification does not free from the law of God as a rule of duty (Rom. 6 : 1, 14, 20; 7 : 5, 7, 9; Gal. 3 : 19). Antinomianism is a perversion of the doctrine of grace. Justification absolves from retributive penalty, but not from

¹ See Commentary or Lexicon.

that which chastens or is curative. Both pardon and justification are complete at once. God forgives all, and declares the pardoned free from all condemnation. But the relation of the believer to Christ is ever dependent on a vital union between the two (1 Peter 1 : 15). The blessing of justification is perpetually renewed. Christians ought daily to pray for forgiveness of their sins. We must then reject the doctrine that justification is not only the remission of sins, but the renovation and sanctification of the inner man, by a voluntary reception of grace and gifts.

(3) The Father accepts or justifies believers in Christ on account of what Christ has done and suffered on their behalf. Learn this : *a.* From the direct testimony of God's word (Rom. 3 : 24, 25 ; 5 : 9, 18, 19 ; Eph. 1 : 7 ; Gal. 3 : 13 ; 1 John 2 : 2, 12). It would be difficult to express the fact of justification through the vicarious death of Christ in plainer language than this. *b.* From the indirect testimony of God's word (Matt. 26 : 28 ; 1 Cor. 1 : 30 ; 15 : 3 ; 2 Cor. 5 : 21 ; Gal. 1 : 4 ; Col. 1 : 14 ; Heb. 9 : 22 ; 1 Peter 2 : 24). The argument for the Godward efficacy of the atonement supports this statement. *c.* The Father justifies men on condition of their union with Christ by faith. Faith is the condition or prerequisite of justification (Mark 16 : 16 ; John 3 : 36 ; 6 : 40 ; Acts 16 : 31 ; Gal. 2 : 16 ; 3 : 22 ; 1 John 5 : 10, 12 ; Rom. 3 : 22, 28 ; 4 : 5, 13, 14 ; 5 : 1 ; Eph. 2 : 8 ; Heb. 11 : 6). Faith is spoken of in a secondary

sense as the source (*ex* with genitive, or the instrument with the dative), or the means (*dia* with genitive), of justification. (See Rom. 1 : 17 ; 3 : 20 ; 4 : 16 ; 5 : 1 ; 9 : 30, 32 ; 10 : 6 ; 14 : 23).¹ The spiritual union of believers with Christ is such that they have fellowship with the work of Christ. In dying to sin the believer dies with Christ, enters into the meaning of the Saviour's death. The imputation of Christ's work is mediate, not immediate, to the believer as such, and not to the elect as such. A moral union is prerequisite to the legal one. The logical order of the process of redemption is *a.* election by God, the Father ; *b.* regeneration by the Holy Spirit ; *c.* union with Christ by faith ; *d.* imputation of Christ's work ; *e.* justification on account of that work. Relation of justification by God, the Father, to growth and grace, or sanctification. Such is the practical relation of the one to the other that sanctification depends upon justification as its necessary antecedent (Rom. 5 : 1, 11 ; 6 : 15, 17, 22 ; 8 : 17, 30-32). Leading Christian thinkers follow this teaching of Paul : "Being made free from sin, ye have your fruit unto sanctification and the end eternal life." The Father's relation to the growth of believers in their Christian life appears in his providence. This tends to increase the purity and fruitfulness of Christian life. This is learned : *a.* From God's word. (*a*) In respect to prosperity (Ps. 145 : 7 ; Rom. 2 : 4. (*b*) In respect to adversity

¹ See Doctor Hovey, "Christian Theology," p. 309.

(Rom. 5 : 3 f.; 1 Cor. 11 : 32 ; Heb. 12 : 6 ; 2 Cor. 4 : 17). (c) In respect to all events (Rom. 8 : 28 ; 2 Cor. 4 : 15 ; Eph. 5 : 20 ; 1 Cor. 3 : 21, 22). b. From experience and observation. Prosperity may increase thankfulness ; adversity may lead to trust in Christ.

2. *Relation of the Holy Spirit to the growth of believers in Christian life.* Sanctification is a process, consisting in a gradual increase of faith, hope, love, and a decrease of pride, avarice, sensuality, selfishness. The Holy Spirit is the author of growth in grace, or sanctification. In the Scriptures (1) spiritual discernment or knowledge is traced to the Holy Spirit as its source (1 Cor. 2 : 13-16 ; 1 John 2 : 20, 27 ; Eph. 1 : 17 ; Col. 1 : 9). Paul teaches that the unconverted man is unable to receive the things of God, because they are spiritually discerned ; while the renewed man rightly estimates all things, he appreciates the truth. John speaks of the Holy Spirit as an unction, or anointing from Christ, the Holy One. Thereby the essential principles of the gospel are known, and whatever is antichristian is detected and discarded. (2) Because the Christian virtues are traced to the Holy Spirit as their source (Gal. 5 : 22 ; Rom. 12 : 3 ; 1 Cor. 12 : 3, 9 ; 2 Cor. 4 : 13). These virtues are called the fruit of the Spirit ; the Christian's expectant attitude is ascribed to the agency of the Holy Spirit. God gives every Christian his measure of faith by the operation of the Holy Spirit in the soul. (3) Because Christian conduct and wor-

ship are ascribed to the Holy Spirit as their source (Rom. 8 : 14 ; Gal. 4 : 6 ; Eph. 5 : 18, 19). The sons of God are led or moved by the Spirit ; prayer is ascribed to the influence of the Spirit, also the singing of hymns and praise (1 Cor. 14 : 15 ; Phil. 1 : 6). (4) Because the Christian's conflict with evil propensities and his victory are traced to the Holy Spirit (Rom. 8 : 13 ; Gal. 5 : 17). (5) Because the spiritual life of believers depends on their union with Christ, who dwells in them by his Spirit (John 15 : 1-6 ; 14 : 16-21 ; Eph. 2 : 16, 17 ; Rom. 8 : 8-10). The indwelling of the Holy Spirit refers to the "highest blessing" of the new covenant, in which the Holy Spirit is the immanent vital principle of the redeemed. In the Old Testament he overshadows momentarily individual men of God ; in the New Testament he abides perfectly in the heart of the Christian.¹ The doctrine of the Trinity underlies the various representations of divine action. The indwelling of the Holy Spirit is the indwelling of the Father and Son as well. (6) Because the work of sanctification is directly ascribed to the Holy Spirit (2 Thess. 2 : 13 ; 1 Peter 1 : 2 ; 2 Cor. 3 : 18). Regeneration and inspiration are ascribed to the Holy Spirit, and the work of sanctification belongs to the same sphere of action with those ; analogy would therefore lead us to refer them all to the same agent. The work of the Holy Spirit embraces whatever is done in the human soul by special divine agency.

¹ See Van Oosterzee.

3. *Relation of religious truth to growth of Christian life.* Truth is a means of sanctification used by the Holy Spirit, its living author; while the heart is made susceptible, by the action of the Spirit, every truth presented serves to elicit and strengthen holy affections, desires, or volitions. That religious truth is used in sanctifying believers is taught (1) by the direct testimony of God's word (John 6 : 63 ; 17 : 17 ; 8 : 32 ; Heb. 5 : 12-14 ; 2 Tim. 3 : 16, 17 ; 1 Cor. 3 : 12 ; 1 Peter 2 : 2 ; 2 Peter 1 : 3, 4 ; Ps. 119 : 9, 50, 80, 93, 104, 130, 165). The word "sanctify" includes consecration to a holy service, and moral preparation for that service (2 Peter 3 : 18). (2) By the implied testimony of God's word (Eph. 1 : 8, 9, 17, 18 ; 4 : 11, 12 ; 1 Cor. 14 : 3-5). (3) By the nature of the human soul. For the word of God contains the moral and religious truths which tend to elicit and strengthen faith, hope, love, and holy exercises.

4. *Relation of believers to the growth of Christian life in themselves and others.* Christian action has an influence for sanctification. (1) Secret prayer or worship is an exercise of the Christian which contributes to growth in grace. By worship is meant the homage of the soul paid to God. It is sufficient to consider the nature, duty, and efficacy of prayer. *a.* The nature of prayer. It has four elements. (a) Adoration, or homage to the holy God. (b) Thanksgiving, or homage to the beneficent God. (c) Confession of sin, or homage to the righteous God. (d) Petition, or

homage to the gracious God. Christ taught as to prayer that petitions should be offered to himself, or to the Father in his name (John 14 : 13 ; 15 : 16 ; 16 : 23, 24). There must be trust in Jesus as Mediator, Intercessor, Saviour. Belief must be in him as well as in the Father (John 14 : 1). God answers prayer in and through Christ. (2) This was understood by his disciples (Acts 1 : 24 ; 2 : 21 ; 7 : 59 ; 9 : 14, 21 ; 22 : 16 ; 1 Cor. 1 : 2). Christ never refused worship offered to him on earth ; the heavenly hosts pay homage to him (Rev. 4 : 2-11). (3) There is no impropriety in praying to the Holy Spirit. "The Lord's Prayer" was not meant to be a set form to be used by Christians in social worship, but a type or model of prayer for the disciples of Christ, and containing perhaps the elements of all prayer. Prayer must be offered in faith. It is submission to the divine will. Prayer should be often vocal, though silent prayer may at times be best.

It is urged against prayer in the form of petition :
a. That it is based on human ignorance.¹ But men are moral beings, trained to virtue by moral action. God may be influenced by prayer, as by any other moral act of man. This agrees with the providence of God. God has endowed his children with a nature which expresses itself in desires. He has promised to hear and answer prayer. In the kingdom of Christ the humblest member may act in moral things. The Ruler has the heart

¹ See Tyndall, "The Prayer Gauge."

of a father toward all ; he treats them as children. Petition is normal and useful, it offers the means of filial intercourse with the Ruler in time of need. The Fatherhood of God reveals the secret of prayer. *b.* Another objection is based on the order of nature which is sacred and inviolable. But we believe the divine order includes prayer and its answer. God may make use of physical forces in answering prayer. He is infinite and can direct such forces and accomplish such ends as he pleases. He may have pre-adjusted the forces of nature so as to answer prayer by them. To deny the use of physical forces in answering prayer is to deny that it is answered at all. It is reasonable to suppose that God can do what man can do in using the powers of nature to rational ends. But the teaching of Scripture is that God answers prayer (Matt. 7 : 7 f. ; 18 : 19 ; 21 : 22 ; Luke 11 : 13 ; Jas. 1 : 5 f. ; 4 : 2, 3 ; 5 : 16 f. ; 5 : 14 ; Exod. 32 : 7 f.). Christ prayed and taught his disciples to pray. The most earnest and efficient Christians have been men of prayer. They believed God, who is a rewarder of those who seek him. Prayer is conducive to growth in grace. The highest cultivation of intellect, sensibility, and will, in obedience to Christ, promotes growth in grace. Prayer is the exercise of the soul in its highest as well as its lowest stage of spiritual culture. What constitutes the full answer to prayer may all be included in the gift of the Holy Spirit. (See Luke 11 : 13 ; John 15 and 16.)

PART V

SERVICE AND ORDINANCES

THESE are ordained by our Lord while they are for us.

1. *Christian Service.* This is directly devoted to his disciples and other men (Matt. 25 : 34-40). Labor for others promotes personal sanctification (John 7 : 17 ; Ps. 119 : 100). It expresses the nature of true religion, whose highest principle is love. It conforms to the constitution of the soul, and is illustrated in the history of the working disciples of Christ.

1. *Social Worship.* This has a large place in Christian service and life. The duty of social worship is evident since (1) it is enjoined and encouraged in the word of God (Heb. 10 : 25 ; Col. 3 : 16 ; Matt. 18 : 19, 20). (2) It was observed by apostles (Acts 1 : 13 f. ; 2 : 1 f.). (3) It is implied in the organization of the church and the family. The benefits of social worship are : That it promotes growth in grace, enkindling devotion to God, bringing into exercise brotherly love, securing special blessings, in answer to united prayer. It also preserves from apostasy, stimulates to activity, unites life and force, and augments the Christian graces. For the same reasons Christian life and worship

in the family must hold a large place. Christian graces there illustrate growth into the likeness of the Lord. Family worship should not be neglected ; thus Christian character is tested and blessed.

2. *Positive Institutions of the Christian Religion.* Christian Churches. Relation of churches and ordinances to the growth of Christian life. By the power of church life the sanctification of men and the spread of Christianity are promoted. In regard to the constitution, government, and work of a Christian church, we are taught (1) that the apostles by word or action determined what was to be the polity of Christian churches to the end of time (1 Cor. 14 : 33, 40 ; 12 : 12 f. ; 4 : 17 ; 7 : 17 ; 11 : 16, 34 ; Acts 14 : 23 ; Titus 1 : 5 ; Acts 20 : 17 f. ; Phil. 1 : 1 ; Heb. 13 : 7, 17 ; Acts 20 : 28 ; 1 Peter 5 : 14 ; Titus 2 : 15 ; 1 Cor. 9 : 7-11, 14 ; Gal. 6 : 6 ; 1 Tim. 3 : 15 ; 5 : 17, 18 ; 1 Cor. 5 : 1-13 ; 2 Thess. 3 : 6 ; 1 Cor. 16 : 1, 2 ; 14 : 34-36 ; 1 Tim. 2 : 12 ; Acts 14 : 26, 28 ; 15 : 2, 3). These passages teach : *a.* That order should reign in the churches, every member filling his place and doing his work. *b.* That Paul taught the same principles and practices in all the churches under his care. *c.* That he organized the churches and appointed elders or pastors over them whenever there was a group of converts. *d.* That these elders had the same rank and work in the churches. *e.* That they were entitled to a reasonable support, if they gave their whole time to their work. *f.* That churches were charged with the duty of maintaining Christian doctrine and disci-

pline. (2) That the word "church" is used to denote a society of baptized believers, maintaining the worship and ordinances of Christ according to his will (Matt. 18 : 17 ; Acts 5 : 11 ; 8 : 1 ; 11 : 22, 26 ; 12 : 1, 5 ; 13 : 1 ; 14 : 23, 27 ; 15 : 3, 4, 22, 41 ; 16 : 5 ; 18 : 22 ; 20 : 17, 28 ; Rom. 16 : 1, 4, 16, 23 ; 1 Cor. 1 : 2 ; 4 : 17 ; 6 : 4 ; 7 : 17 ; 10 : 32 ; 11 : 16, 18, 22 ; 14 : 4, 5, 12, 19, 23, 28, 33, 34, 35 ; 16 : 1, 19). The term occurs about ninety times in the New Testament. The word *ecclesia* is used once perhaps (Acts 9 : 31) to denote all the churches in certain provinces, or because there was but one organized church therein. It is used perhaps seventeen times of all Christians in heaven and on earth (Eph. 1 : 22 ; 3 : 10), and three times of a public assembly. Twice it is used of the Jewish congregation (Acts 7 : 38 ; Heb. 2 : 12). (3) That the relation of the members of a Christian church to one another is that of equality and fraternity (Matt. 23 : 8 ; Acts 6 : 3 ; 1 Cor. 8 : 12 ; Gal. 3 : 26 f. ; 4 : 7 ; 6 : 10 ; Eph. 2 : 18 f. ; Heb. 3 : 6 ; 1 Tim. 6 : 2 ; 1 Peter 2 : 9 ; 5 : 3 ; Rev. 1 : 6). Social and civic distinctions do not affect one's position in the church. (4) That it belongs to every church as a whole to receive and exclude members (Rom. 14 : 1 ; Matt. 18 : 17 ; 1 Cor. 5 : 13 ; 2 Thess. 3 : 6, 14 ; Titus 3 : 10, 11 ; Acts 1 : 23 ; 6 : 3-5). (5) A Christian church ought to receive into its membership those only who are baptized on profession of their faith, and who have reasonably correct views of Christian doctrine. It seems proper to receive per-

sons to church-membership as soon as they give to the members of the church satisfactory evidence of faith, and desire to obey Christ's commands. (6) The members of a Christian church are responsible for the proper discipline of offenders belonging to the body (Matt. 18 : 15-17 ; 5 : 23, 24 ; 1 Cor. 5 : 1-13 ; 1 Tim. 1 : 19, 20 ; 2 Tim. 2 : 17, 18 ; Titus 3 : 10 ; 2 Thess. 3 : 6 ; 1 Tim. 5 : 8, 19). There appear to be five kinds of offenses which may require a person's exclusion : *a.* Wronging a brother, and refusing satisfaction. *b.* Gross immorality. *c.* Inculcating religious error. *d.* Causing division in the church. *e.* Idleness, meddlesomeness, or disregard of family or social obligations. Charges against members, especially against pastors, should be received only when sustained by the proper testimony of two or three witnesses. The advice or counsel of judicious brethren or delegates from other churches may be sought when needed. The business meetings of the church should be properly called, that members may have opportunity to be present and to act.

(7) It belongs to a Christian church to select for official service such of its members as it deems qualified for the same (Acts 1 : 21 f. ; 6 : 3 ; 13 : 2 : 3 ; 14 : 26, 27 ; 15 : 2).

(8) As a rule, churches should respect the action of one another ; for they are under the same law, animated by the same spirit, seeking the same end, and entrusted with equal authority. In general the regular ordination of a minister by one church

may be accepted by others as valid. Likewise the discipline of one church should be treated as valid by others. The action of so-called churches, differing essentially in doctrine and policy from the New Testament standard, need not be considered as claiming the recognition here taught.

(9) Churches may combine their resources and influence for the furtherance of religious or benevolent enterprises. Systematic and united evangelical and missionary efforts appear to be blessed by such union.

(10) Particular functions pertain to the members of a Christian church as laical, diaconal, ministerial or pastoral.

a. The lay members are to respect their officers and with the deacons are to compensate the pastors for their official work (Heb. 13 : 7, 17 ; Gal. 6 : 6 ; 1 Tim. 5 : 17, 18 ; 1 Cor. 9 : 7-14). *b.* The deacons are to aid the pastor in the subordinate duties of his office, especially in caring for the sick and the poor (Acts 6 : 1 f. ; Rom. 12 : 7 ; 16 : 1, 2 ; 1 Cor. 12 : 28 ; Phil. 1 : 1 ; 1 Tim. 3 : 8-12). In the earliest period of Christian churches it is probable that deacons distributed the bread and wine at the Lord's Supper.¹ Deacons selected by the church of which they are members, may be set apart to their work by prayer and other religious exercises. *c.* Pastors of Christian churches, called of God to their service, and regularly ordained, are to watch over the churches they serve, instruct

¹ See Justin Martyr, "First Apology."

them in the gospel, rebuke false teachers, refute their errors, insist upon suitable discipline, and be leaders, teachers, and examples to all in spiritual things (Acts 20 : 17, 28 ; Eph. 4 : 11, 12 ; Phil. 1 : 1 ; 1 Tim. 3 : 1-7 ; 5 : 1, 17 ; Titus 1 : 5-9 ; Heb. 13 : 7, 17 ; 1 Peter 5 : 1-4 ; 1 Thess. 4 : 11-14 ; 2 Tim. 2 : 2).¹ On the use of the word pastors, see Eph. 4 : 11 ; John 21 : 16 ; Acts 20 : 28 ; 1 Peter 5 : 2. On the word teachers, see Eph. 4 : 11 ; Acts 13 : 1 ; 1 Cor. 12 : 28, 29 ; 1 Tim. 2 : 7 ; 2 Tim. 1 : 11. On the word bishops, Acts 20 : 28 ; Phil. 1 : 1 ; 1 Tim. 3 : 2 ; Titus 1 : 7. On the word elders, Acts 11 : 30 ; 14 : 23 ; 15 : 2-23 ; 16 : 4 ; 20 : 17 ; 1 Tim. 4 : 14 ; 5 : 17, 19 ; Titus 1 : 5 ; James 5 : 14. On the word evangelist, see Acts 21 : 8 ; Eph. 4 : 11 ; 2 Tim. 4 : 5. "The evangelists had no pastoral charge, but traveled from place to place as they had opportunity."² They were like modern missionaries, itinerant preachers, who founded churches and gave them in charge of pastors or teachers. The work of an evangelist was that of a missionary bishop, preacher, or teacher. On presidents or leaders, see 1 Thess. 5 : 12 ; Heb. 13 : 7, 17, 24. The words "elders, overseers, bishops," refer to the same office. They are used interchangeably, the same qualifications are required. Overseers and deacons are named as if they were the only officers in a church. The "angels of the seven churches,"

¹ See various works on pastoral theology, as Hoppin, Vinet, Ripley, Wayland, Hall, Storrs, Taylor, Blaikie, Porter, Broadus, McIlvaine, Day.

² Doctor Hackett.

Rev. 1 : 20, were probably bishops, overseers, or pastors. Bishops were overseers in the church, not lords over it. They must be apt to teach, and were to attend to the spiritual interest of the church ; preaching was their principal work. The authority of pastors is moral, depending on their character, call from God, their Christian knowledge, and position as religious teachers. Pastors are to be selected by the whole church, and to be set apart to their office by the aid and approval of a council of ministers and laymen appointed from other churches. Ordination should include prayer and the laying on of hands. The vote of a properly organized council, recognizing one as called of God to the ministry, and deciding to set him apart to that work is an essential act in ordination (1 Tim. 5 : 22). Ministers passing from one evangelical denomination to another may properly appear before a council for examination and recognition. Ordination even might be suitable as a usage in any case that seemed to require it. Pastors and churches may be God's agents in directing the minds of suitable men to the ministry. It appears from Rom. 16 : 1-4 ; 1 Tim. 3 : 11 ; 5 : 3, 9 ; 1 Tim. 2 : 12-15, that women are not eligible to the office of pastors, but may be helpers, mission workers, deaconesses, ministering in good works. Inspired apostles and prophets of the first Christian age have had no successors. They still speak to us in the New Testament ; all Christians should obey their word.

II. *Christian Ordinances.* Two ordinances only are enjoined on Christians in the New Testament, baptism and the Lord's Supper. They both teach the vital doctrines of the gospel.

I. *Christian baptism, the external rite, its significance, its subjects, its relation to John's baptism.*

(I) The external rite. This consists, according to the New Testament, in an immersion of the candidate in water unto, or into, the name of the Father, and of the Son, and of the Holy Spirit. This is learned: *a.* from the meaning and use of the word βαπτίζω. *Baptizo* is employed by Christ and the apostles to denote this rite. To this view the best lexicographers assent.¹ *b.* From the use of λούω, *louo*, and λούτρον, *loutron*. This verb Doctor Robinson says signifies to wash the entire body, not merely a part of it. *c.* From the circumstances mentioned in connection with baptism (Mark 1 : 9 ; John 3 : 23 ; Acts 8 : 38, 39). *d.* From references to the ritual act in stating its import (Rom. 6 : 3-5 ; Col. 2 : 12 ; see Lightfoot). This was the customary rite in the apostolic age. *e.* From the general practice of the "early churches," that is the churches of the second and beginning of the third century.² This practice is thus seen to follow the teaching and practice of the apostles. *f.* From the practice of the Greek Church down to the present time. High authorities confirm this statement.³ *g.* From the concessions of many who practise affusion or

¹ Sophocles, Liddell and Scott, Robinson, Thayer, Grimm.

² See Doctor Strong, p. 525, on the "Didache."

³ See Dean Stanley and others.

sprinkling.¹ The Greek prepositions, ἐν, ἐν, ἐν, are such in their meaning and use as to confirm this view of baptism. The form of the rite is the rite, for the rite itself is a form. The formula is given in Matt. 28 : 19.

(2) Significance of the rite. *a.* It symbolizes the regeneration of the subject, as being a dying to sin, and a rising to holiness (Rom. 6 : 4 ; Col. 2 : 12). It symbolizes also participation in the death and resurrection of Christ. *b.* It commemorates the accomplished death and resurrection of Christ (Rom. 6 : 3 ; Col. 2 : 12 ; Mark 10 : 38, 39 ; Luke 12 : 50).² *c.* It represents this regeneration as a purifying change (Acts 22 : 16 ; Eph. 5 : 26 ; 1 Peter 3 : 21 ; Titus 3 : 5). "Water of purification," prepared after a special recipe and used in Mosaic rites, according to specific direction, is not referred to by Christ or the apostles, in connection with the Christian rite of baptism. (See Ezek. 36 : 25 ; Num. 19 : 11-22 ; 8 : 5-22 ; Heb. 9 : 13, 14.) They relate to "purifying the flesh." Regeneration is a spiritually purifying change, of which immersion in water is an impressive symbol. Baptism is emblematic of the candidate's experience ; it is an act of confession by which conscience is obeyed, and the soul is filled with peace (1 Peter 3 : 21). Regularly ordained ministers of the gospel may fitly administer the ordinance. Its validity, however, depends

¹ See Stanley, Howson, Robertson, Mozley, Chalmers, Pressensé, Meyer, De Wette, Tholuck, Rückert, Neander, Olshausen, Ebrard, Ellicott, Lange, Lightfoot, Keil.

² See Döllinger, Lightfoot, and Messner.

upon the fact that it expresses the candidate's union with Christ.

(3) The subjects of the rite. Believers in Christ are entitled to baptism, and only those who give evidence of faith in him should be baptized. In proof of this we refer: *a.* To the Great Commission (Matt. 28 : 19; Mark 16 : 16; 1 Cor. 1 : 21). There must be first discipleship before the public profession.¹ *b.* To the practice of the apostles and their contemporaries (Acts 2 : 38, 41; 8 : 12, 13; 9 : 18; 10 : 44, 47; 16 : 14, 15, 31, 33; 18 : 8). Faith in Christ, it is thus taught, preceded baptism. *c.* To apostolic language concerning it (Rom. 6 : 3, 4; Gal. 3 : 27; 1 Peter 3 : 21). This last passage indicates the candidate's purity of religious intention, resulting from a belief of the gospel, and desire to obey the Lord. *d.* To the general usage of the church for upward of two centuries.² This rite is observed by multitudes of Christians at the present time, the apostolic practice remaining as the constant rule. The doctrine of "baptismal regeneration" is to be rejected since it sets aside the teaching of the Scriptures as already cited.³

(4) The relation of the rite to John's baptism. Two views claim notice: *a.* That Christian baptism is entirely distinct from John's baptism, because (*a*) John the Baptist belonged to the old dispensation (Matt. 11 : 1 f.). But John may have

¹See Doctor Hovey, "Christian Theology," p. 351.

²See ecclesiastical histories.

³See Acts 10 : 47; Doctor Strong, "Systematic Theology," p. 532.

belonged also to the new. Christ, as well as John, passed the most of his life under the Mosaic law. John pointed men to Christ. He introduced a new era ; his relation to Judaism may not have forbidden him to introduce by divine authority an ordinance belonging to Christianity. (*b*) He could not have baptized in the name of the Trinity. But did he not baptize in the name of the coming One? He did require allegiance to Christ and the Spirit, as well as to the Father (Luke 3 : 18 ; John 1 : 29-36 ; 3 : 25 f. ; Acts 19 : 4). (*c*) That baptism was sometimes repeated when John's disciples embraced Christianity as preached by apostles after the Pentecost (Acts 19 : 1 f.). But there is no proof that John himself baptized these persons ; they certainly had not received suitable instruction, such as John gave, as to Christ or the Holy Spirit. *b*. For the second view it may be said : (*a*) That the act in both cases was the same, and represented the same inward change (Matt. 3 : 6 f. ; Mark 1 : 4 f. ; Luke 3 : 3 f. ; 17 : 30 ; 20 : 3 f.). (*b*) That repentance toward God and faith in the Messiah, as the giver of the Holy Spirit, were required in both cases (Matt. 3 : 10 f. ; Mark 1 : 7 f. ; Luke 3 : 15 f. ; John 1 : 27 f. ; Acts 19 : 4). John invited none but renewed persons to his baptism. John preached "a baptism of repentance unto the remission of sins." "Confession of sins" was made by those whom he baptized. "Fruits meet for repentance" were required by him. (*c*) Baptism was not repeated when his followers became disciples of Christ.

There is no evidence of their rebaptism. The apostles were only baptized with John's baptism (John 1 : 35-49 ; 4 : 1, 2). Jesus himself submitted to John's baptism, and the new dispensation is represented as beginning with the work of John (Luke 16 : 16 ; Acts 10 : 36, 37 ; John 1 : 22 f.) Thus the weight of evidence favors the belief that Christian baptism began with that of John the Baptist.

3. *The Lord's Supper.* Consider this external rite, its import, the proper communicants. (1) The external rite (Matt. 26 : 26-29 ; Mark 14 : 22-25 ; Luke 22 : 19, 20 ; 1 Cor. 11 : 23-25). *a.* The elements were bread and wine, unleavened bread (1 Cor. 5 : 7, 8), "this fruit of the vine." *b.* The ritual use embraced (*a*) eucharistic prayers, (*b*) breaking of bread, and giving of the wine by the presiding officer. *c.* The eating and drinking of the respective elements by all the communicants. Singing followed, probably Psalms 115, 118.

(2) The import of the Lord's Supper. The elements represent the body and blood of Jesus. Their reception *a.* symbolizes the reception by faith of Christ crucified as the source and support of spiritual and eternal life (1 Cor. 10 : 16 ; John 6 : 51-54 ; 1 Cor. 10 : 15-21) ; *b.* commemorates the atoning death of Christ, or Christ as the sacrifice for sin (1 Cor. 11 : 24, 26 ; 5 : 7). The emblems are memorials bringing Calvary to mind and stimulating faith and love ; *c.* typifies the marriage supper of the Lamb, or future blessedness in the pres-

ence of Christ (Matt. 26 : 29 ; Mark 14 : 25 ; 1 Cor. 11 : 26 ; Matt. 22 : 2 f. ; 25 : 10 ; Rev. 19 : 7-9). The paschal lamb was a type of Christ ; the paschal supper bore some resemblance to the Lord's Supper. Breaking bread and pouring wine are important parts of the ordinance ; they increase its commemorative power. The withholding of the cup from laymen is not authorized by the word of God. The doctrines of transubstantiation and sacrifice of the mass are unscriptural. The elements are merely emblems of Christ's body and blood. The times for observing should be frequent, but seem to be left to the judgment of Christians.

(3) The proper communicants. *a.* None but credible believers in Christ should be invited to the Lord's Supper. This appears from : (*a*) The import of the ordinance. It is a memorial of the dying Saviour ; unbelievers cannot properly commemorate his death. (*b*) The example of apostolic churches. Believers under apostolic guidance came together to observe the ordinance. (*c*) The caution Paul gave to the Corinthians. Self-examination was required that the Lord's body might be discerned (1 Cor. 11 : 28). *b.* Believers who have been baptized may properly be invited to the Lord's Supper. This because of (*a*) the relation of the two ordinances to each other as symbols. Baptism symbolizes the beginning of the new life, the Lord's Supper its nourishment. In baptism the believer publicly declares his allegiance to Christ ; at the Lord's table he takes his place among the friends

of Jesus ; (b) the practice of Christian churches in the apostolic age. No unbaptized persons are reported as present at the Lord's table. In no case is the Lord's Supper put before baptism. Jesus had been baptized, and likewise doubtless all his disciples, by John. c. None but those whose church walk is orderly should be invited to the Lord's Supper. Proof. (a) Membership in a Christian church naturally precedes the partaking of the eucharist. Baptism is called the door into the church, and membership follows as a matter of course. (b) The Lord's Supper is a church rite, and should be restricted to church-members in regular fellowship. Thus its purity and moral significance are preserved. (See 1 Cor. 10 : 16, 17 ; 11 : 18-24.) This view is confirmed by the fact that Christians came together "in church" to observe the Lord's Supper (Acts 2 : 41, 42). These Christians were a church, *e. g.*, "the church at Jerusalem." This church met in private houses, not in the temple nor synagogue ; thus they are described as "breaking bread from house to house." (c) Christ first administered the rite, not to the unorganized multitude of Christians, but to the little band of his disciples, who were a select body, constituting a church separate from the world and associated together in the service of Christ. Finally, this ordinance seems to have been restricted by the early Christians to church-members.¹ Three prerequisites were laid down—faith,

¹ See Justin Martyr, "First Apology," Chap. 66.

baptism, and orderly walk. These were insisted upon long after this date.¹

4. *Effect of Church Life.* This is seen (1) in the spirit of obedience it cultivates. It requires at the outset an act of obedience, a public profession of faith in Christ. Church life is a continuous school of obedience. (2) It maintains the practice of social worship. This form of worship promotes growth in grace: *a.* By enkindling in the heart higher devotion to God. *b.* By bringing into larger exercise brotherly love. *c.* By securing a special blessing from God; united prayer and obedient service are followed by signal favors through Christ. Indeed, it is not easy to overestimate the spiritual benefit of social and public worship to believers. (3) It secures an increase of Christian knowledge. This is done by the preaching of the gospel, by the study of God's word, by the vivid representation of vital truth in the ordinances. (4) It originates and stimulates labor for the good of others. Thus associated Christians act with more success in diffusing the gospel and saving souls. (5) It promotes, by its discipline, spiritual watchfulness and consistency. Church discipline is a means of grace.

5. *Relation of the Lord's Day to the Growth of the Christian Life.* The duty of consecrating the Lord's Day to religious usage rests upon the authoritative example of the apostles (Acts 20 : 7 ; 1 Cor. 16 : 2 ; Rev. 1 : 10 ; Heb. 10 : 25). This is con-

¹ See Doctor Hovey, "Systematic Theology," p. 371.

firmed : (1) By the practice of the early churches.¹ (2) By the Sabbath-keeping enjoined on the children of Israel (Exod. 20 : 8 f.). (3) By the original sanctification of the seventh day (Gen. 2 : 2, 3). (4) By the words of Christ affirming that the Sabbath was made for man (Mark 2 : 27). The practice of the apostles and the early Christians tends to establish very firmly the distinction between the Lord's Day and the Jewish Sabbath. The fourth commandment required the children of Israel to set apart one day in seven from secular toil to religious service ; and the primeval institution of the Sabbath shows that it was meant for all mankind. The reason of its existence, declared by Christ, fully accounts for the change from the last to the first day of the week made by the apostles. Since the resurrection of Christ the first day of the week takes precedence of every other day in religious interest. Christians feel the highest interest in the finishing of the atoning work of Christ. Knowledge of redemption, rather than creation, is what sinful man most needs. The Lord's Day commemorates Christ's finished work of atonement, which is ready to be applied by the gospel and the grace of Christ. This then is the day of highest significance and greatest spiritual influence to sinful men.

6. *The Manner of Keeping the Lord's Day.* While much is left to the Christian's judgment, conscience, love of Christ, and desire to win men to him show it to be the duty of Christians to con-

¹ See testimony of Justin Martyr.

form to the spirit which finds no occasion for secular business or selfish indulgence on the Lord's Day. Employments on the Lord's Day should be (1) those which belong to religious service, or are immediately prerequisite to it. Religious service includes not only public worship, but all labor for the salvation of men ; (2) those which are necessary for preserving life and health, and are required to prevent or relieve severe suffering in man or beast. These acts should be done in the spirit of Christ, who left us his gracious example. The idea of rest was prominent in the law of the Jewish Sabbath ; spiritual activity and joy characterize followers of Christ. On the Lord's Day as a civil institution, see Doctor Hovey, "Christian Ethics." The Christian law for the Lord's Day is that religious activities should prevail ; study, meditation, prayer, social worship, systematic co-operative labor for the religious life of the world are to occupy and give new tone and energy to personal faith on the Lord's Day, such as shall extend through the other days of the week. The Lord's Day serves the religious nature of Christians and blesses all mankind.

7. *The Period of Growth in Christian Life.* This is the period during which sanctification is yet partial and progressive. It is while one is not yet free from sin, but becoming so through the power of divine grace. It is the period beginning with regeneration and ended by death and entrance into paradise. It covers the time given to the process of making a regenerate person holy. This view is

confirmed by 1 John 1 : 8-10, in which the apostle refers to the present state of believers, and associates himself with those who should seek forgiveness. (See 1 John 2 : 1 ; 5 : 16 ; Gal. 2 : 11.) The passages in 1 John 3 : 5 and 5 : 18 agree with Rom. 6 : 6 ; Eph. 4 : 22, 24 ; Col. 3 : 9f., and teach that so far as the new principle of life is concerned the regenerate man does not sin, but "the new man" and "the old man" both exist in the Christian, while the new disposition by the grace of God is becoming stronger than the old and sure to overcome in the end. Other passages may be studied, as James 3 : 2 ; 2 : 1 ; Rom. 8 : 10, 13 ; Gal. 5 : 17 ; Phil. 3 : 12 ; Mark 10 : 18 ; Matt. 6 : 12 ; 1 Kings 8 : 46 ; Prov. 20 : 9 ; Eccl. 7 : 20. There is no sufficient evidence of two classes of Christians, one a small class who exercise sanctifying faith and enjoy "the higher Christian life," the other a large class having justifying faith, but not the blessing of "perfect trust." There are varieties of life and progress ; no two disciples stand on exactly the same plane. Christians are set free from the power of sin at death. The Bible teaches nothing of purgatory after death. It teaches that the state of both the righteous and the wicked will be fixed from the hour they leave this world (Luke 16 : 22 f. ; 23 : 43 ; Phil. 1 : 23 ; 2 Cor. 5 : 8).

8. *The Certainty of Growth.* It is taught by some persons (1) that sanctification may be arrested and saints at last perish ; that at least some will "fall from grace" and need a second regeneration.

It is said analogy proves this. Angels fell, Adam and Eve fell, men imperfectly sanctified may fall. The reply to this is that the relation of true Christians to Christ is vital and peculiar, bearing no analogy to those named. It is not legitimate to infer the lapse of believers in Christ from that of other beings standing in other relations to God. It is taught also (2) that Christians are exhorted to persevere, implying a danger of the opposite. (See Rev. 2 : 10, 25 ; Heb. 4 : 1-3, 11.) But the answer is : Exhortation to persevere does not prove that those exhorted will not persevere. Without it they might fail. This may be the moral means of perseverance. It is urged that Christians are warned against apostasy, and therefore are in danger of it (Heb. 6 : 4, 6 ; 10 : 26-32 ; 2 Peter 2 : 20-22 ; 3 : 7). But warning is the means of preventing apostasy (Acts 27 : 22-25, 31). Cases of apostasy are hypothetically introduced. (See 1 Cor. 8 : 11 ; John 15 : 1-6 ; Luke 8 : 11 f.) But these are warnings recognizing the moral freedom of Christians, the natural possibility of turning from Christ. Their aim is to prevent such a lapse ; none of them shows that any who are truly united to Christ will be lost. (3) It is further claimed that instances of final apostasy are given in the Bible, as those of Saul, Judas, Hymenæus, and Alexander. But the history of Saul gives no evidence that he was ever a devout and obedient child of God. (See 1 Sam. 10 : 9-13 ; 13 : 13, 14 ; 15 : 10 f. ; 16 : 13, 14.) The Spirit seems never to have

renewed him. The same is true of Judas and of the others. (See John 6 : 64, 70 ; 12 : 6 ; 13 : 18, 19 ; 17 : 12 ; 18 : 9 ; 1 Tim. 1 : 20.) Still the Scriptures teach that none will be sanctified or saved without faith in Christ. If Christians are kept it is by keeping alive their faith. (See 2 Thess. 2 : 13, 14 ; 1 Peter 1 : 3-5.) The end is salvation. True faith preserves because it is true, because the Saviour, by his Spirit and his truth, keeps it alive in the renewed heart. The exhortation is "abide in Christ." There is no salvation for those who do not abide in Christ. The certainty of perseverance on the part of those who abide in Christ is assured.

PART VI

ESCHATOLOGY ; OR, THE DOCTRINE OF FINAL ISSUES

THIS relates to the future state following death and involves the destiny of man.

I. *Death.* By this word is here meant what is called physical death, a separation of the body from the soul. Scripture teaches that this does not terminate conscious existence (Eccl. 12 : 7 ; Matt. 10 : 28 ; Luke 23 : 46 ; 23 : 43 ; Acts 7 : 59). (1) Figurative references to death in the New Testament show that death was believed to be a dissolution of the body, not a termination of conscious existence. The body is represented as a tent (John 1 : 14 ; 2 : 19-21 ; 2 Peter 1 : 14 ; 2 Cor. 5 : 1, 2). Thus the body is distinguishable from the conscious self which inhabits it. Science confirms this view. "The materialistic assumption that the life of the soul ends with the life of the body is, perhaps, the most colossal instance of baseless assumption known to the history of philosophy."¹ (2) As to the relation of physical death to the moral condition of the soul, it has been denied that any effect is thus produced, or that the soul's growth can be hastened or retarded by death.

¹ John Fiske, "The Destiny of Man," p. 110,

But doubtless the "old man" will be gone from the saved soul, fleshly desires will cease, temptations will not assail, sickness and pain will not be felt. Closer relations with Christ will be realized (Phil. 1 : 21-24). For the Christian physical death is a blessing. "One moment in the presence of Christ will do more to ripen character than years of self-discipline on earth."

2. *In Paradise.* It is a common saying that "where death leaves us the judgment will find us." But this must relate only to the moral condition of unbelievers. There will be for Christians spiritual progress between death and the final judgment. For : (1) They will be with the Lord (2 Cor. 5 : 8 ; Phil. 1 : 21-24 ; Luke 23 : 43). (2) They will be with Abraham, father of the faithful, and with the saints, sharing the blessing they enjoy (Luke 16 : 22 f. ; Matt. 8 : 11). This will be the best of human society and fellowship (Heb. 12 : 23). In companionship of holy beings the souls of believers will never cease to grow in grace. (3) They will be in paradise or in heaven. Matt. 8 : 11 ; Luke 16 : 22 f. ; 23 : 43, teach that Abraham was in paradise while in the kingdom of heaven. Paradise suggests the delightfulness of the Christian's state after death, while the kingdom of heaven indicates his moral and religious condition, his fellowship with the holy in serving and enjoying God. Many questions arise to which Scripture gives no direct answer. Spiritual life, love, knowledge, companionship prevail and preserve the harmony in diver-

sity which makes heaven symphonious in praise, its activities tireless, services joyful ; its felicities of fellowship are faintly typified at best by the best fellowships of this world. "In heaven no sin is found, and there is no sorrow there."

3. *In the Resurrection.* Relation of the resurrection to the Christian life. Man was created an organic being ; his nature at the beginning was typical of what it will be in the end ; the germinal humanity was indicative of humanity when its ideal is reached. The promise was repeated and emphasized by the resurrection of the God-man, Jesus Christ, and his ascension into heaven. This is the teaching of the New Testament and the belief of the apostles. First, then, they testified that Jesus foretold his own resurrection (John 2 : 19, 21 ; 10 : 14, 17 ; 12 : 24 ; Matt. 16 : 21 ; 17 : 23 ; Mark 8 : 31 ; Luke 9 : 22). These statements were clear, and at length recalled by apostles as fulfilled before their eyes. (2) They testified that he appeared to them many times after his resurrection (1 Thess. 4 : 14 ; 5 : 10 ; 1 Cor. 15 : 3-8 ; Rom. 1 : 4 ; 4 : 25 ; 5 : 10 ; Acts 2 : 24 f. ; 3 : 15 f. ; 4 : 10 ; 5 : 20, 30 ; 10 : 40). Christ's predictions of his resurrection on the third day are a distinct record and the unqualified assertion of Matthew, Mark, Luke, Peter, John, and Paul. Men like Thomas and James could not be made to believe what was not the fact in such a case.¹ (3) They predict the res-

¹ See Macpherson, "The Resurrection of Jesus Christ" ; Milligan, "The Resurrection of Our Lord" ; Morrison, "Proofs of Christ's Resurrection from a Lawyer's Standpoint."

urrection of all believers : *a.* By recording Christ's word (Luke 14 : 14 ; 20 : 34 f. ; John 5 : 28, 29 ; 6 : 54 ; 11 : 24 f.). Jesus Christ refers to the resurrection of the righteous as an event certain to take place in the future. *b.* By testifying their own belief (1 Cor. 6 : 14 ; 15 : 3-18 ; 2 Cor. 4 : 14 ; Phil. 3 : 11 ; 1 Thess. 4 : 14, 15 ; Acts 24 : 15). Their words prove that they held such a belief. They predict a resurrection of men with real, not ethereal bodies (1 Cor. 15 : 35-38). (4) They represent the bodies of raised saints as certain to be very different from those they have in their earthly life (1 Cor. 6 : 13 ; 15 : 42-54 ; Phil. 3 : 21). Their present bodies are earthly, corruptible, weak ; their resurrection bodies are celestial, incorruptible, glorious. (5) They teach that the raised bodies of believers in Christ will be adapted to spirit life, as their present bodies are adapted to animal life (1 Cor. 15 : 44). A natural or psychical body is an organ for the psyche, or animal life ; a spiritual or pneumatical body is an organ for the rational life, or pneuma.¹ (6) They declare that the raised bodies of saints will be in some respects similar to their present bodies in substance, form, features, and expression, as Christ is supposed to have the same body that was crucified, yet so changed in the relation to the whole organism and the ruling spirit as to be a spiritual body. His natural body became "the body of his glory" perhaps before he left the tomb. From the moment he left the tomb

¹ See Augustine, "*De Civitate Dei*," XIII., 20, 22.

his bearing was that of one belonging to a higher sphere of life. We believe, therefore, that the Scriptures mean by a spiritual body a real body, perfectly adapted to the spirit. The resurrection will put Christians into sensible relations with the material universe, make them the denizens of two worlds, as Christ is, better able than now to perceive the subtle relations between the two and the wisdom revealed in both. Thus the ideal life of man will be perfected according to the divine ideal and started on its endless career of progress in knowledge, goodness, joy, and service. A question of great human interest now follows: When will believers in Christ be raised from the dead? The answer is predictive and is found only in the word of God. Its language is: (7) Believers will be raised from the dead at the last day, or the end of the present age. In opposition, it is claimed that: *a.* The resurrection of believers takes place at their death. In putting off the natural body they put on the spiritual body. Reference is made to Luke 20: 34-38; John 11: 25, 26; 1 Cor. 15: 36-38, 42-44. But these passages do not prove the position assumed and afford no ground for belief in the theory.¹ *b.* The resurrection of believers in Christ will take place just before the millennium, foretold in Rev. 20: 4-6. This view has been held by many in the past history of Christianity, but it has never been the prevalent belief. The chief passage quoted for it is highly figurative and, as here

¹ Doctor Hovey, "Systematic Theology," p. 400 f.

used, appears to contradict the plain and clear statement of the Scripture on this subject. At most the paragraph seems to characterize in figurative language a long period in which faithful men will have controlling influence. Through them Christ will reign; society will yield to Christian influence. Like the coming again of Elijah in the person of John the Baptist, faithful men may seem to represent the holy martyrs and confessors of former times. This is called the "first resurrection," which is in contrast with the hosts of Gog and Magog assumed to be "the second resurrection." Another interpretation may refer to the first resurrection as spiritual, realized in the new birth, while the period of the Holy Spirit's dispensation, especially in its closing triumphs, may be contained in the reference to the coming and reign of Christ on the earth. Whatever may belong to human opinion upon this subject, there appears no ground for belief that Christ will come again to call men to believe through his personal word, or that saints will ever return to take part in giving the gospel to mankind. This work is to be done by faith, not by sight. The omniscient Spirit is appointed to win souls to Christ. In support of the proposition that believers in Christ will be raised from the dead at the last day, see 1 Thess. 4 : 13 f. Raised saints are to be caught up to be forever with the Lord. There is no mention of a return to the earth to be with him there. (See also 2 Thess. 1 : 6-10.) "In that day" must mean "the last

day.” (See 1 Cor. 3 : 13 ; 4 : 5 ; 15 : 51, 52 ; 2 Cor. 5 : 10 ; Matt. 13 : 40-43, 49, 50 ; 25 : 14-46 ; John 5 : 29 ; 6 : 40, 44, 54 ; Acts 17 : 31 ; Rom. 2 : 12-16 ; Rev. 20 : 11-15.) From these texts it appears that the resurrection is the immediate antecedent of the last judgment and not a thousand years of earthly ministry, followed by a short period of terror and conflict. What may be the actual fact we cannot tell, but the Bible leads us to infer that the souls of believers remain after death disembodied until the last day, and that the change from the natural body to the spiritual body is instantaneous at the final word of Christ.

4. *In the Last Day.* Relation of the last day to Christian Life. The Scriptures predict (1) a last judgment, or a judgment at the last day (Matt. 25 : 31-46 ; John 5 : 22-29 ; Acts 17 : 31 ; Rom. 14 : 9, 10 ; Rev. 20 : 11-15). (2) It will be a general judgment. All will give account of themselves (Matt. 12 : 36, 37 ; 25 : 32 ; Acts 17 : 31 ; Rom. 14 : 10 ; 2 Cor. 5 : 10 ; 2 Thess. 1 : 6-10 ; Rev. 20 : 11-15 ; Eccl. 12 : 14 ; Luke 19 : 16 f.). (3) It will be a righteous judgment (Acts 17 : 31 ; Rom. 2 : 6 ; 2 Cor. 5 : 10 ; Gal. 6 : 7-10 ; Eph. 6 : 8 ; Rev. 2 : 23 ; 20 : 12 ; 22 : 12 f.). (4) It will be administered by Jesus Christ. Thus God’s ways are indicated to man, and humanity judges humanity.

5. *The After Life.* This can now be known by contrasts alone. “It doth not yet appear what we shall be, but we shall be like him.” This is enough to know. The great question in the life to come

will be not what we know, but what we are, and what we can do. God will have some post of service ready for each, and some blessed work for each to do. Dr. W. S. McKenzie said, "I am not going to be lazy in heaven, I am going to serve my Lord."

(1) Destiny or issues for unbelievers. *a.* In death. So far as conscious existence is concerned death makes no difference between believers and unbelievers. As to the feelings with which death is met little is said in the Bible. (But see Prov. 14 : 32 ; 1 Cor. 15 : 56, 57 ; Ps. 73 : 4.) *b.* In hades. Relation of the middle state to unbelievers. Unbelievers are miserable after death (Luke 16 : 23, 26 ; 1 Peter 3 : 19 ; 2 Peter 2 : 9 ; Rom. 13 : 4). They endure the loss and pain which are the penal consequences of sin. Some scholars profess to find in Scripture, especially in 1 Peter 3 : 19 ; 4 : 6, ground for hope of restoration to divine favor, and of the experience of forgiveness and salvation. But we do not accept the opinion that Christ went into hades and preached the gospel to the unsaved souls there. This was done while they lived in the days of Noah, who was the appointed preacher of righteousness to them. According to Matt. 12 : 32, Jesus taught that sin against the Holy Spirit has never forgiveness, it is an eternal sin, never forgiven to all eternity. In the Scriptures we find no indications of repentance, issuing in salvation, in the state after death. In hades the associates of unbelievers would seem to render no aid to repentance were it offered there. This life is more favorable

to a radical change of character than the next life may be presumed to be.

b. In the resurrection. Relation of the resurrection to unbelievers. That they will be raised is directly affirmed in John 5 : 29 ; Acts 24 : 15 ; Rev. 20 : 13, 14. There is no biblical reference to the kind of bodies the ungodly will have. A natural conjecture is that they will not be subject to decay ; that as men sin in the body, so they will feel the consequences of sin in the body. In the judgment they will come in the body to their place on the left hand of him whose grace they refused.

c. In the last day. Relation of the last day to unbelievers. On that day two classes will be before the Judge. There are many of each class, more of the righteous, but many of the wicked. Those making false claims to blessing will be commanded to depart as wrong-doers (Matt. 7 : 23, 24). Those indifferent to Christ in the persons of the needy cannot stand approved at the last day (Matt. 25 : 44 f.). The light of that day will show every moral being what he is and has done in the sight of the perfect Judge. There may be degrees of penalty according to the nature of the sins done (Luke 12 : 47, 48 ; Matt. 11 : 21-24 ; Heb. 10 : 29 ; Rom. 2 : 12). But who can say guilt may not increase, and penalty not diminish, as sin shall be added to sin ? In view of the certainty of judgment, and of the possibilities of sin, it becomes us not to cease to warn men in this life to flee from the ways of evil, and to urge all men to believe in the Lord

Jesus Christ, that they may know him and the power of his resurrection, and may find answer to the prayer :

On that day, all full of weeping,
When shall rise from ashes sleeping,
Man, account of deeds to render,
Then, O God, show mercy tender ;
Jesus Lord, in holy love,
Grant us rest with thee above. Amen.

—*Tr. from last stanza of "Dies Iræ."*

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